

**Journal of the Pali Text Society.**

Pali Text Society.

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Journal

OF THE

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EDITED BY

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OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW

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## REPORT OF THE SOCIETY.

1894-1896.

I AM very glad to be able to report to the Society the very substantial help it has received since the last report from enlightened friends of its difficult and important work. Mr. Henry C. Warren—and no one is better qualified to judge of the value of the work—has given the Society £50 towards its expenses. Another gentleman, for whom also I have the deepest personal regard, but who will not permit me to mention his name, has given the Society the sum necessary to pay for the printing of the third volume of the *Anguttara*; and Mr. Edward T. Sturdy, to whom the *Yogāvacara Manual*, issued herewith, is dedicated, has rendered possible at last the publication in English of an authoritative work on the Buddhist *Abhidhamma* by advancing the funds for the printing of the *Kathā Vatthu*, the *Attha Sālinī*, and the *Manual* just referred to.

It is impossible to speak too highly of these gifts from donors, none of them rich, as the world counts riches. While the rich look on with indifference, and the number of single guineas from scholars and libraries and friends is too small to keep the work of the Society afloat,<sup>1</sup> these

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<sup>1</sup> The individual subscribers entitled, for instance, to receive the present issue—those not in arrears with their guinea subscription for 1896—number just 10

Each guinea that comes in costs me, on an average, between five and six letters.

gentlemen, with ability to see what the work means, and with a rare generosity, have saved the work from stopping by gifts that involve no little self-denial

On the other hand, I have to regret that, owing to a disastrous fire at Messrs. Unwin Brothers' printing works, the work of the Society has been seriously delayed. Not only was the printed matter destroyed, but large portions of the "copy" also. This necessitated the editing over again of the texts already prepared for the press, a result which threw back our work for more than a year and a half.

Of the works concerned, one, the *Kathā Vatthu*, by Mr. Arnold C Taylor, has now been completed again, printed, and issued to the Society. The other, the *Attha Sālinī*, by Prof. Ed. Muller, is now all in type again, and will be ready almost immediately.

Prof. Edmund Hardy has kindly come forward to fill the gap left by the lamented and premature death of Dr. Morris. One further volume of the *Aṅguttara*, edited by him, has been issued to the Society, the next volume is passing through the press, and the sixth and last will be made ready as soon as our funds allow.

M. Léon Feer is now seeing the fifth and last volume of the *Saṃyutta* through the press, and we hope to issue it for the year 1898.

Mr. Robert Chalmers is so far advanced with the second and concluding volume of the *Majjhima* that the first part of it is now issued to members of the Society, the second part is already in the press for 1898, and the third and last will be ready as soon as our funds allow. Mr. Chalmers hopes to give complete indexes to the whole work, not only of proper names and verses, but also of words and subjects—after the fashion set by Dr. Morris and followed in the *Sumaṅgala*, the *Itivuttaka*, and other works

Mrs. Bode's edition of the *Sāsana Vamsa* is passing through the press, and will be issued to members as part of the Society's publications for 1897.

I have no information as to how Prof Lanman's edition of the *Niddesa*, or Dr. Neumann's edition of the *Paṭi-sambhīdā* are progressing. Mr Chalmers hopes, with the assistance of a lady who has kindly offered her services, to prepare an edition of the *Vibhanga*; and has already made considerable progress with Buddhaghosa's *Papañca Sūdanī* on the *Majjhima*; and Professor Hardy hopes to be able to give us the commentary on the *Etadagga Sutta* in the *Aṅguttara*, containing the lives of the principal members of the Order, contemporaries of the Buddha.

Of works not yet undertaken we hope to issue at least the *Apadānas*, the *Netti Pakaraṇa*, and the *Peṭakopadesa*, and the *Thūpa Vaṇsa*—none of them very long and all interesting and important works. When these and the works already in hand are finished, the whole of the most ancient historical records of one of the most important movements in the intellectual history of mankind—the early years of Buddhism—will be available, if not for the historian, yet for the Pāli scholar.

With that I hope to be allowed to consider the work as done, and to be able to devote to the study of the documents the time and the energy necessary for the very tedious and disappointing and thankless task—relieved, alas, too seldom by the receipt of generous gifts—of collecting the miserable moneys necessary to print them.



# ACCOUNTS.

RECEIPTS.	£ s d			EXPENDITURE			£ s d		
Balance, January 1, 1894	...	..	265 7 3	Printing	..	..	..	405 16 5	
Seven Subscriptions of Five Guineas	...	...	36 15 0	To Oxford University Press for Publisher's					
304 Subscriptions of One Guinea	...	...	319 4 0	Charges	..	..	..	27 13 5	
Donation	...	...	10 0 0	Editors	..	..	..	57 12 0	
Sale of Books	...	...	5 6 6	Insurance	..	..	..	15 15 0	£.
Interest from the Bank	.	.	5 1 5	Bank Charges	.	.	.	0 3 4	
				Balance loss by Exchange	..			0 16 3	
				Balance at Bank, December 31, 1896				153 17 9	
								<u>£641 14 2</u>	

(Balance at Bank, January 1, 1898, £234 5s. 8d )



# Catalogue of the Mandalay MSS.

IN THE

## INDIA OFFICE LIBRARY.

(Formerly part of the King's Library at Mandalay )

BY

PROFESSOR V. FAUSBÖLL

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### PREFACE.

THE FOLLOWING CATALOGUE WAS ORIGINALLY WRITTEN IN 1888, BUT NOW  
RE-WITTEN IN 1896

THE whole collection of MSS. that belonged to the King's Library at Mandalay seems to have consisted of about 1,150 numbers (the highest number I have met with is 1,144, and a few MSS. are unnumbered), but of these more than 800 are now missing, having either been looted during the war, or lent out at the time when the Library was removed to the India Office.

The collection consists of three sorts of MSS.: some are purely Pāli MSS, some purely Burmese, and some mixed Pāli and Burmese, viz., commentaries on Pāli books.

The Pāli MSS. are generally carefully and nicely written in bold Burmese characters, on long palm leaves, usually with 9 lines in a page, and beautifully got up with gilt-edged leaves enclosed in gilt boards, but the leaves are seldom ornamented. On the left side of the leaf is the numbering in letters, and on the right side the title of the book or the section in Burmese. With



only one exception (Nr. 18), all the MSS. are written on palm leaves.

The leaves of several MSS. were in disorder when I began the catalogue. Where I could re-arrange them without losing too much time I did so.

Although the MSS. are, on the whole, carefully written, as remarked before, still they share with nearly all Burmese MSS. such blunders as *brāhmaṇa* for *brāhmaṇa*, *gandha* for *gantha*, *niṭhita* for *niṭṭhita*, etc.

That the reader may for himself judge of the correctness or incorrectness of the MSS., I have, with a few exceptions, given the text as I found it. Where I have altered anything I have expressly stated it.

V. FAUSBÖLL.

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### VINAYA.

New Old  
 No. No

1. (1) 231 palm leaves, numbered ka—ni ; 9 lines in a page. In the margin: Pārājikaṇ pālito pāṭh.

The MS. contains MAHĀVIBHAṆGA (Suttavibhaṅga) I. *Begins* : Namo, etc. Tena samayena Buddho Bhagavā Verañjāyaṁ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi. Assosi kho Verañjo brahmaṇo, etc. (See Oldenberg's "Vinaya Piṭakam," vol. iii. p. 1.) *Ends* : Pattavaggo tatiyo. Tassudānaṁ dve ca pattāni bhesajjaṁ | vassikā dānapañcamam | sāmam vāyāpanaccekosāsāṅkam saṅghi-kena cā ti. Uddiṭhā kho āyasmanto tiṁsanissaggiyā pācittiyā dhammā | tathāyasmante pucchāmi kaccittha parisuddhā | dutiyam pi pucchāmi kaccittha parisuddhā | tatiyam pi pucchāmi kaccittha parisuddhā | parisuddhetthāyasmanto | tasmā tuṅhi evam etam dhārayāmti | Ni s s a g g a y a ṁ niṭṭhitam. (See Old. "Vin.," iii., 266.) After which follow 24 lines in Burmese.

2. (70) 230 leaves numbered ka—nā ; 10 lines in a page.

The MS. contains MAHĀVIBHAṆGA II. and BHIKKHUNĪ-VIBHAṆGA.

1 *Part* in the margin : Bhikkhupācit pālito. *Begins* : Ime kho panāyasmanto dvenavuti pācittiyā dhammā uddeśam āgacchanti | Tena samayena Buddho Bhagavā Sāvattiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādak-

khitto hoti, etc. (See Old. "Vin.," iv. p. 1). *Ends* : Mahāvibhaṅgaṃ niṭṭhaṃ. After which 30 lines in Burmese.

2 *Part* in the margin : Bhikkhunīvibhaṇ pālito. *Begins* : Tena samayena Buddhō Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭṭhaṃ. After which 29 lines in Burmese.

3. (7) 1 *Part* 102 leaves numbered dha—phū ; 10 lines. In the margin : Bhikkhupācīt pālito. Contains MAHĀVIBHAṅGA II. *Begins* : Ime kho paṇāyasmanto dvenavuti pācittiyā dhammā uddeśaṃ āgacchanti || Tena kho pana samayena Buddhō Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādakkhitto hoti, etc. *Ends* : Etthakaṃ tassa Bhagavato | suttāgataṃ suttapariyāpanaṃ anvaddhamāsaṃ, uddeśaṃ āgacchati | tatta sabbeheva samaggehi samodamānehi avivadāmaṇehi sikkhitabban ti ti. Mahāvibhaṅgaṃ niṭṭhaṃ || Sāsanujjotike ramme | pūre Amaranāmake Jambudīpasaketumhi ādimandiraṭṭhānake | saddhammaṭṭhikāmena | etc.

2 *Part* 80 leaves numbered ka—cha ; 10 lines ; in the margin : Bhikkhunīvibhaṇ. Contains BHIKKHUNĪVIBHAṅGA. *Begins* : Tena samayena Buddhō Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Sāḷho Migāranattḥā bhikkhusaṃghassa vihāraṃ kattukāmo hoti, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭṭhaṃ || Ubhatovibhaṅgaṃ niṭṭhaṃ || Sāsanujjotike, etc.

3 *Part* 152 leaves numbered dham—lū, 10 lines ; in the margin : Parivā pālito. Contains PARIVĀRA. *Begins* : Yan tena Bhagavatā jānatā vassatā arahatā summāsaṃbuddhena paṭhamāṃ pārājikaṃ kattha, etc. (See Old. Vin., v. p. i.). *Ends* : Parivāro niṭṭhito || Parivāraṃ niṭṭhaṃ || Akkharājakaṃ ekaṃ ca Buddharūpaṃ samāgamaṃ || Then follow four lines in Burmese, after which comes Anekajātisaṃsāraṃ sandhāvissaṃ . . . taṇhānaṃ khayam ajjhagā || Avijjāpaccayā saṅkhārapaccayā viññā-

paṇaṃ | viññāṇapaccayā nāmarūpaṇaṃ, etc. || nibbānapaccayo hotu ||

4. (6) 207 leaves numbered ka—di, 8 lines ; in the margin : Pārājikaṇ pālito Contains PĀRĀJIKĀ. *Begins* : Tena samayena Buddho Bhagavā Verañjāyaṇ viharati, etc. *Ends* : Paññādhikaṇ sukhaṇ patto | sabbapuññesu sūrato, tāremi oghadussannaṇ | veneyyaṇ thalanibbhayaṇ || Pārājikaṇ pālito niṭṭhitaṇ. Sakkarāj 1153, after which 1 line in Burmese.

5. (3) 320 leaves numbered ka—rai, 9 lines ; in the margin : Vinaṇ Mahāvā pālito pāṭh. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṇ viharati najjā Nerañjanāya tīre Bodhirukkhamūle paṭhamābhisambuddho | atha kho Bhagavā Bodhirukkhamūle sattāhaṇ ekapallaṇkena nisīdi vimuttisukhaṇ paṭisaṇvedī, etc. (See Old. "Vin.," i. p. 1.) *Ends* : Kosambiyaṇ Jinavavo | vivādāpattidassane, ukkhipeyya yasmiṇ tasmim | tassa yāpatti desaye || anto sīmāyaṇ tattheva | paññekaṇceva sampadā | Pālileyyā ca Sāvatti | Sāriputto ca Kolito || Mahākassapa-Kaccāno | Koṭiko Kappinena ca | Mahācundo ca Anuruddho | Revato Upālī cubho || Ānando Rāhulo ceva | Gotamī ca Sudatto ca | senāsanaṇ vivittaṇ ca | āmisāṇ samakaṇ pi ca || Mahāvaggāṇ niṭṭhitaṇ || (Cfr. Old. "Vin.," i. p. 360 and 396.) Then follow 30 lines in Burmese.

6. (8) 268 leaves numbered ka—bī, 9 lines ; in the margin : Mahāvā pālī. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Urūvelāyaṇ viharati, etc. *Ends* : Mahāvaggaṇ sattamaṇ niṭṭhitaṇ. Sakkarāj 1153, after which 1 line in Burmese.

7. (58) 299 leaves numbered ka—ḍa and ci—ḍa.

1 *Part* in the margin : Mahāvā pālito. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṇ viharati, etc. *Ends* : Kosambakkhandhake uddhānaṇ niṭṭhitaṇ || dasamaṇ || Mahāvakkhaṇ niṭṭhitaṇ || Sāsanujotike ramme, etc. . . . veneyyaṇ thalanibbhayaṇ || niṭṭhitaṇ || akarā ekamekaṇca, etc.

2 *Part* in the margin : Bhikkhukaṇkhā pāṭh. Contains



KAṆKHĀVITARAṆĪ, by Buddhaghosa(?). *Begins*: Buddhañ dhammañ ca saṅghañ ca | vip̐pasannaena cetasā, etc. (Cfr. Westergaard, "Codices Orient.," p. 20.) *Ends*: Kaṅkhāvitaraṇiṃ Pātimokkha vaṇṇanā niṭhitā || Sakkarāḥ 235?, after which 3 lines in Burmese. (Cfr. infra No. 26.)

8. (9) 228 leaves numbered ka—dhāh, 10 lines; in the margin: Cūlavā pālito pāṭh. Contains CŪLAVAGGA. *Begins*: Tena samayena Buddho Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā etc. (See Old. "Vin.," ii. p. 1.) *Ends*: Tassudānaṃ, dasa vatthūni pūretvā | kammaṃ dutena pāvīsi, etc. | Cūlavaggaṃ niṭhitaṃ || After which 26 lines in Burmese.

9. (4) 1 Part 187 leaves numbered ka—te, 11 lines; in the margin: Cūlavā pālito. Contains CŪLAVAGGA. *Begins*: Tena samayena Buddho Bhagavā Sāvattiyaṃ viharati | Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā, etc. *Ends*: Tassa uddānaṃ | Dasa vatthūni puretvā | kammaṃ dūtena pāvīsi | etc. || Cūlavaggaṃ niṭhitaṃ. Then follows: Sāsanañjotike ramme, etc.

2 Part 129 leaves numbered ka—ṭo, 11 lines; in the margin: Vinaṇ Parivā pālito. Contains PARIVĀRA. *Begins*: Yan tena Bhagavatā jānathā passathā arahatā sammāsambuddhena paṭhamam pārajikaṃ kāttha paññattham, etc. *Ends*: Pariro niṭhito | Pubbaṇḍiya maggaññu | . . . evaṃ sandammavinayo | Parivārena sobhatiti || Pariro niṭhito || Sāsanañjotiro ramme, etc. Then follow 7 lines in Burmese. (Cfr. S.B.E., xiii., p. xxiv, and Westergaard, "Codices Orient.," p. 19.)

10. (26) 300 leaves numbered ka—māh, 9 lines; in the margin: Pārajikaṃ Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ, by Buddhaghosa. *Begins*: Yo kappakoṭṭhi pi appameyyam | kālaṃ karonto atidukkarāni, etc. *Ends* Samantapāsādikāya Vinayasamvaṇṇanāya catutthapārajikavaṇṇanā niṭhitā || Cattāro Pārā-

j i k ā niṭhitā || After which 32 lines in Burmese. (Cfr. Journal of the P. T. S., 1886, p 59 and 68.)

**11.** (28) 127 leaves numbered ka—ṭe, 9 lines; in the margin Samantapāsādikā Aṭhakathā pāṭh | Vināṇ Mahāvā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Ubhinnaṁ Pātimokkhānaṁ | saṅgitisamanantaraṁ | saṅgāyūṁsu mahātherā | Khandakaṁ khandhakovidā || etc. *Ends* : Kosambakkhandhakavaṇṇanā niṭhitā || Samantapāsādikāya Vinayasamvaṇṇanāya Mahāvaggavaṇṇanā samattā || Then follow 21 lines in Burmese.

**12.** (29) 1 Part 93 leaves numbered ka—jo, 9 lines; in the margin. Samantapāsādikā Aṭhakathā pāṭh, Cūlavā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Cūlavaggassa paṭhame kammakkhandhake tāva Paṇḍukalohitakā ti, etc. *Ends* : Vinayasamvaṇṇanāya sattasatikakkhandhakavaṇṇanā niṭhitā || Dvivaggasaṅgahā vuttā | dvāvīsatipabhedanā | khandhakāsāsane pañca | khandhadukkhappahāyino | ye tesāṁ vaṇṇanā esā | antarāyaṁ vinā yathā | siddhā sijjhantu kalyāṇā | evaṁ āsāpi paṇinan ti || Cūlavaggavaṇṇanā niṭhitā || After which follow 30 lines in Burmese.

2 Part 32 leaves numbered ka—gai, 8 lines; in the margin : Bhikkhunī Vibhaṇ Aṭhakathā pāṭh Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Yo bhikkhūnaṁ vibhaṅgassa | saṅgahito anantaraṁ, bhikkhunīnaṁ vibhaṅgassa | tassa samvaṇṇanākkamo || *Ends* : Samantapāsādikāya Vinayasamvaṇṇanāya Bhikkhunīvibhaṅgavaṇṇanā niṭhitā || Then follow 30 lines in Burmese.

**13.** (41) 88 leaves numbered ka—jī, 9 lines; in the margin : Samantapāsādikā Aṭhakathā pāṭh | Parivā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins* : Visuddhaparivāraṁsa, Parivāro ti sāsane | dhammakkhāṇḍhasarīraṁsa | khandhakānaṁ anantarā || saṅgahaṁ yo sammāruḥho | tassa pubbāgataṁ nayaṁ | hitvā dāni karissāmi | anuttānattavaṇṇanaṁ || Tattha yaṁ tena Bhagavatā | la | paṇṇattan ti ādīyappavattāya tāva

pucchāya ayaṃ saṅkhepattho | yo so Bhagavā sāsanaṃ  
 cīraṭṭhikakattāṃ dhammasenāpatinā saddhammagārava-  
 bahumānavegasamussitaṃ añjaliṃ sīrasmiṃ paṭiṭṭhapetvā  
 yācīto dasa atthavase paṭicca vinayapaññattiṃ paññāpesi |  
 tena Bhagavatā tassa tassa sikkhāpadassa paññattikālāṃ  
 jānatā tassā tassā sikkhāpadaññattiyā dasa atthavase  
 passatā | apī ca pubbanivāsādihi janatā | dibbena cak-  
 khunā passatā | tihi vijjāhi chahi vā pana abhiññāhi  
 jānatā | sabbattha, etc. *Ends*: . . . Buddhaghoso ti  
 garūhi gahitaṇāmadheyyena therena katā ayaṃ Saman-  
 tapāsādikā nāma Vinayasamvāṇanā || Tāva tiṭṭhatu  
 lokasmiṃ lokanittaraṇesinaṃ | dassenti kulaputtānaṃ |  
 nayaṃ silavisuddhiyā || Yāva Buddhō ti nāmaṃ pi |  
 suddhacittassa tādino | lokasmiṃ lokajēṭṭhassa | pavattati  
 mahesino ti || Niṭṭhitaṃ || etc. 30 lines in Burmese.

**14.** (176) 376 leaves numbered ka—lī, 10 lines; in the  
 margin: Sāratthadīpanī ṭīkā. Contains part of SĀRATTHA-  
 DĪPANĪ by Sāriputta. *Begins*: Mahākāruṇikaṃ Bud-  
 dhaṃ | dhammaṃ ca vimalaṃ varaṃ | vande ariyasam-  
 ghaṇa | dakkhiṇeyyaṃ niraṅgaṇaṃ || . . . Vinayaṭṭha-  
 kathāyāhaṃ | linaṣāratthadīpanaṃ | karissāmi suviññey-  
 yaṃ | paripuṇṇaṃ anākulaṃ | porāṇehi kataṃ yaṃ tu |  
 linatthassa pakāsaṇaṃ | na taṃ sabbattha bhikkhunaṃ |  
 atthaṃ sādheti sabbaso | etc. *Ends*: Iti Samantapāsā-  
 dikāya Vinayasamvāṇanāya Sāratthadīpaniyaṃ catut-  
 thapārājikavāṇanā niṭṭhitā || Niṭṭhito ca Sāratthadīpaniyā  
 Pārājikakaṇḍo. (Cfr. Subhūti's "Nāmaṃālā," p. 7;  
 Mināyeff in Journal of the P. T. S., 1886, p. 61 and 71;  
 Alwis, Catalogue, i. p. 170; Rhys Davids, "Three Inscrip-  
 tions," p. 20.)

**15.** (63) 276 leaves (misplaced?) numbered b—lāh, a—dha,  
 and kya—ṭhyāh; in the margin: Sāratthadīpanī ṭīkā paṭṭh.  
*Begins*: bhiññāpādakatā pana nirodhapādakatā ca catut-  
 thass'eva jhānassa, etc. *Ends*: Niṭṭhito ca SĀRATTHADĪPA-  
 NĪYĀ Pārājikakaṇḍo. After which 26 lines in  
 Burmese.

**16.** (88) 184 leaves, numbered dhē—lāh and a—kyaṇ, 9  
 lines; in the margin: Terasakaṇ ṭīkā paṭṭh. *Ends*: Ettā-

vatā ca || Vinaye pāṭavattāya | sāsanassa ca vuddhiyā |  
 vaṇṇanā yā samāraddhā | Vinayaṭṭhakathāya sā || SĀRAT-  
 THADĪPANĪ nāma | sabbaso pariniṭhitā | Timsasahassa-  
 mittehi | gandhehi parimāṇato || ajjhesito narindena |  
 so'haṃ Parakkama bāhunā | saddhammaṭṭhitikā-  
 mena | sāsanujjotakārinā || ten'eva kārīte ramme | pāsā-  
 dasatamaṇḍite | nānādumagaṇākiṇṇe | bhāvanābhira-  
 tālaye || sitalūdakasampanne | vasaṃ Jetavane imariṃ |  
 atthabyañjanasampannaṃ | akāsi suvinicchayaṃ || yaṃ  
 siddhā iminā puññaṃ | yaṃ puññaṃ pasutaṃ mayā |  
 etena puñña-kammena | dutiye atthasambhave || Tāva-  
 tiṇise pamodento | silācāraguṇe rato | alaggo pañcakā-  
 mesu | patvāna paṭhamāṃ phalaṃ || antime atthabhā-  
 vamhi | Metteyyaṃ munipuṇḍavariṃ | lokaggaṃ pugga-  
 laṃ nāthaṃ | sabbasattahite caraṃ || disvāna tassa  
 dhīrassa | sutvā saddhammadesanaṃ | adhigantvā  
 phalaṃ aggaṃ | sobheyyaṃ Jinasāsaṇaṃ || sadā rak-  
 khantu rājāno, dhammen'eva imariṃ pajāṃ | nīratā puñña-  
 kammesu | jotentu Jinasāsaṇaṃ | ime ca paṇino sabbe |  
 sabbadā nirupaddavā | niccaṃ kalyāṇasaṃkappā | pap-  
 pontu amataṃ padan ti || Terasakaṇḍavaṇṇanā  
 niṭṭhitā || (Cfr. Alwis, Catalogue, i. p. 170; Rhys Davids,  
 "Three Inscriptions," p. 20.)

17. (51) 275 leaves numbered ka—bari, 10 lines; on the  
 outside of the first leaf: Vimativinodanī ṭikā pāṭh. Con-  
 tains VIMATIVINODANĪ, a ṭikā on Samantapāsādikā.  
*Begins*: Karuṇopuṇṇahadayaṃ | Sugataṃ hitadāyakaṃ |  
 natvā dhammaṃ ca vimalaṃ | saghañca guṇasampādaṃ ||  
 vaṇṇanā nipuṇā hesuṃ | Vinayaṭṭhakathāya yā | pubba-  
 kehi katā nekā | nānānayasamākulā || tattha kāci suvi-  
 tinṇā | dukkhogāhā va gaṇṭhato | viruddhā atthato cāpi |  
 kāci katthaci katthaci || asampunṇā va luṭṭhitā | kāci  
 sammohakāriṇi, tasmā tāhi samādāya | sārāṃ saṅkhepa-  
 rūpato || linatthañca pakāsento | viruddhañca visodha-  
 yaṃ | upaṭṭhitānayañcāpi | tattha tattha pakāsayaṃ ||  
 Vinaye vimati chetum | bhikkhunaṃ lahu-vuttinaṃ |  
 saṅkhepena likkhissāmi | tassā linatthavaṇṇanaṃ || etc.  
*Ends*: Iti Samantapāsādikāya Vinayaṭṭhakathāya Vimati-

vinodamyañi Paṛi vāra vaṇṇaṇā nayoñiṭhito || Avasā-nagāthāsu, etc. Sakkarāj 1161. After which 4 lines in Burmese. (Cfr. Journal of the P. T. S., 1882, p. 52.)

**18.** ( ) 11 leaves, consisting of several paper sheets glued together, 7 lines ; in the margin : Navakhaṇḍakam-mavācā. *Begins* : Paṭhamañi upajjhañi gāhāpetabbo | upajjhañi gāhāpetvā pattacīvarañi, etc. (See Spiegel's "Kammavākyañi," p. 3 ; "Anecdota Pāhca," p. 68 ; and Böhtlingk in the "Bulletin de St. Petersburg," 1844, p. 342.) *Ends* : Nissayamuttasammutikhaṇḍañi || NAVA-KHAṆḌA-KAMMAVĀCĀ ñiṭhitā || Sakkarāj 1214, after which 3 lines in Burmese. According to Clough (see his *Karmavākya* translated, p. 6), Kammavācā is divided into seven chapters ; but our MS. and another in the possession of Dr. Rost count nine chapters. (Cfr. Dr. Hoerning in the Journal of the P. T. S., 1883, p. 135 ; and Dickson in the Journal of the R. A. S., 1873 and 1875.)

**19.** (684) 52 leaves numbered ka—gā and gi—ñāñi. In gilt boards with red ornaments. The edges of the leaves are gilt, and the volume is written, or rather painted, with the greatest care in old square characters on lacquered palm-leaves. There are also ornaments in the margin of the leaves.

The MS. contains BHIKKHUPĀTIMOKKHA and BHIKKHU-NĪPĀTIMOKKHA. *Begins* : Sammajjañi paḍīpo ca | udakañi āsanena ca uposathassa etāni, etc. *Ends* : Sammoda-mānāhi avivada-mānāhi sikkhitabbañi ti | vitthāruddeso | Bhikkhuni-pātimokkha pāṭh. (Cfr. the edition by Mināyeff, Petersburg, 1869 ; and that by Dickson in the Journal of the R. A. S., October, 1875.)

**20.** (685) 48 leaves numbered ka—kho and khan—ghāñi. Another MS. of the same description as No. 19 and containing the *same book*.

**21.** 48 leaves numbered ka—ghāñi. A third copy of the *same book* as the two preceding ones, and of the same

description. Enclosed in two heavy wooden boards with red ornaments on gold ground.

**22.** (2) 84 leaves numbered ka—khi, khi—gai, and go—chāh ; in the margin : Bhikkhupātimom̃ pāṭh.

1 *Part* contains BHIKKHUPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakam̃ āsanena ca | uposathassa etāni | pubbakaraṇaṇ ti vuccati | chandapāsuddhi utukkhānam̃ | bhikkhugaṇaṇā ca ovādo | uposathassa etāni | pubbakiccan ti vuccati || uposatho, yāvatikā ca bhikkhu kammappattā sabhāgā pattiyo ca na vijjanti | vajjanīyā ca puggalā tasmim̃ na honti | pattakallan ti vuccati || pubbakaraṇapubbakiccāni samādapetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā Pātimokkham̃ uddisitum̃ ārādhanaṇ karoma || sunātu me bhantē sarin̄gho | ajj'uposatho pannaraso | etc.

2 *Part* contains BHIKKHUNĪPĀTIMOKKHA. *Begins* . Sammajjanī padīpo ca | udakam̃, etc. *Ends* : Evam̃ etaṇ dhārayāmi || Adhikaraṇasamāthā niṭṭhā || Uddiṭṭham̃ kho ayyāyo nidānam̃, uddiṭṭhā aṭṭha pārājikā dhammā | uddiṭṭhā sattarasa saṅghādisesā dhammā | uddiṭṭhā tiṇsa nissaggiyā pācittiyā dhammā | uddiṭṭhā chasatṭhi-satā pācittiyā dhammā | uddiṭṭhā aṭṭha paṇḍesaniyā dhammā | uddiṭṭhā sekhiyā dhammā | uddiṭṭhā satta adhikaraṇasamāthā dhammā | ettakam̃ tassa Bhagavato suttāgataṇ suttapariyāyānaṇ anvaddhamāsaṇ uddesaṇ āgacchati | tattha sabbāh'eva samaggāhi sammodamānāhi avivadamānāhi sikkhitabban ti. Vitthāruddeso ||

3 *Part* contains a Burmese interpretation (nissaya) of the preceding two parts.

**23.** (5) 259 leaves numbered ka—phe, 10 lines.

1 *Part* in the margin : Bhikkhupātimom̃ pāṭh. Contains BHIKKHUPĀTIMOKKHA.

2 *Part* in the margin : Bhikkhunīpātimom̃ pāṭh. Contains BHIKKHUNĪPĀTIMOKKHA.

3 *Part* in the margin : Khuddasikkhā pāṭh. Contains KHUDDASIKKHĀ by Dhammasiri. *Begins* : Ādito upasampanna | sikkhitabbaṇ samātikam̃ | khuddasikkham̃ pavakkhāmi vanditvā Ratanattayaṇ || Pārājita ca

cattāro | garukā navacīvaram | rajanāni ca patto ca |  
thālakā ca pavāraṇā || *Ends* : Ettāvatāyaṃ niṭhānaṃ |  
Khuddasikkhā upāgatā | pañcamattehi gāthānaṃ | satehi  
parimāṇato ti || *Khuddasikkhā* niṭhitaṃ ||

4 *Part*, in the margin. *Mūlasikkhā* pāṭh. Contains  
*MŪLASIKKHĀ*. *Begins* : Natvā nāthaṃ pavakkhāmi |  
*Mūlasikkhā* samāsato | bhikkhunā navakenādo | mūla-  
bhāsāya sikkhitu || *Ends* : Atthataṃ bhante saṃghassa  
kaṭhinaṃ dhammiko kaṭhinatthāro anumodāmīti tiṃkhat-  
tuṃ vatvā anumoditabbāṃ || *Mūlasikkhā* niṭhitā ||

*Khuddasikkhā* and *Mūlasikkhā* have been edited by Dr.  
E. Müller in the *Journal of the P. T. S.*, 1883. Cfr.  
*J. P. T. S.* 1886, pp. 70 and 61.

5 *Part* contains a Burmese interpretation of the  
previous books, called in the margin *Bhikkhupātimom*,  
etc., *nīsa*.

24. (74) 178 leaves numbered ka—gi and gī—ṇan.  
Contains *KHuddasikkhā* and *MŪLASIKKHĀ*, and a Burmese  
interpretation (*nīsa*) of both.

25. (1056) 77 leaves numbered ṇa—ṭū, without boards.  
Contains *DHŪTAṆGANIDDESA*. *Begins* : Namo tassa sakala-  
lokavimohakassa mohassa dhammakassa suvuttadham-  
massa || namo tassa anaghottamadakkhiṇeyyassa saṃ-  
ghassa || Idāni yehi appicchatā santuṭhi tādiguṇehi  
vuttappakāraṇassa sīlassa vodānaṃ hoti | te guṇe, etc.  
*The latter part* of the MS. consists of a Burmese inter-  
pretation, called *Dhūtaṇganiddesa nīsa*.

26. (56) 125 leaves numbered ka—ṭu, 10 lines ; in the  
margin : *Kaṅkhāvitaraṇī Aṭhakathā* pāṭh. Contains  
*KAṆKHAVITARAṆĪ* by *Buddhaghosa* (?) *Begins* : Bud-  
dhaṃ dhammaṃ ca saṃghaṃ ca | vipasannena cetasā,  
etc. *Ends* : Ayaṃ *Kaṅkhāvitaraṇī* nāma Pātimokkha-  
vaṇṇanā || Tāva paṭiṭhātu lokasmiṃ | lokanīttaraṇesi-  
naṃ | etc. After which 26 lines in Burmese. Cfr. *supra*  
No. 7. See *Journal of the P. T. S.*, 1886, p. 59.

27. (43) 132 leaves numbered ka—ṭāh, 10 lines ; in

the margin : Kaṅkhavitaranī Aṭhakathā pāṭh. Contains KAṆKHĀVITARANĪ.

**28.** (42) 291 leaves numbered ka—mi, 9 lines ; in the margin : Kaṅkhā ṭika hoṇ pāṭh. Contains a ṭikā on Kaṅkhāvitaraṇī, called VINAYATTHAMAÑJŪSĀ, written by Buddhanaṅga. *Begins* : Buddhān dhammaṇ ca saṅghan ti | ādinā yā pakāsītā | bhaddanta-Buddhaghosena | mātikaṭhakathā subhā || etc. *Ends* : Iti Kaṅkhāvitaraṇīyā Pātimokkhavaṇṇanāya Vinayatthamañjūsāyaṇ Linatthapakāsāṇīyaṇ Bhikkhunipātimokkhavaṇṇanā niṭhitā || Yaṇ Pātimokkhassa vaṇṇanaṇ ārabhin ti sambandho | Mahāvihāravāsīnaṇ ti idaṇ purimamacchimapadehi saddhiṇ sambandhitabbaṇ, etc. Then follow 28 lines in Burmese. In the Catalogue of Pāli, Sinhalese and Sanskrit MSS. in the Ceylon Government Oriental Library, p. 16, is mentioned a Vinayattha Mañjūsā, a treatise on Vinaya Discipline ; cfr. Journal of the P. T. S., 1886, p. 61.

**29.** (55) 192 leaves numbered ka—tāh, 10 lines ; in the margin Pātimokkhapadattha-anuvaṇṇanā. *Begins* : Dayātdaya passantaṇ | āṇātiāṇa cakkindaṇ | Buddhān natvā ca vakkhāmi | Pātimokkhe padatthaṇ va || etc. *Ends* : PĀTIMOKKHAPADATTHAANUVANNAṆĀ niṭhitā || After which 29 lines in Burmese.

**30.** (44) 290 leaves numbered ka—mā, 8 lines ; on the outside of the first leaf : Vinayasaṅgaha pāṭh. Contains MAHĀVINAYASAṅGAHAPAKARAṆA by Sāriputta. *Begins* : Vatthuttayaṇ namasitvā | saraṇaṇ sabbapāṇinaṇ | Vinaye pātavattāya | yogāvacarabhikkhunaṇ || vippariṇṇam anekattha | pāḷimuttaviniṇchayaṇ | samāhāritvā ekattha | dassayissāṇ' anākulaṇ | tatrayaṇ mātikā || divāseyyā parikkhāro bhesaccakaraṇaṇ pi ca | parittaṇ paṭisandhāro | viññattikulasaṅgaho || macchamaṇsaṇ anāmaṇsaṇ | adhiṭṭhānavikappanaṇ cīvarena vinā vāso | bhaṇḍassa paṭisāmaṇ naṇ || kayavikkayasamāpatti | rūpiyādipaṭiggaḥo dānavisāsagāhehi | lābhassa pariṇāma-



naṃ || paṭhavibhūtagāmo ca | duvidhaṃ samāseyya  
 naṃ || vihāre saṃghike seyyaṃ | sandharitvāna pakka-  
 mo || kālikāni pi cattāri kappiṃyā catubhūmiyō | khāda-  
 niyāḍipaṭiggaho | paṭikkhepapavāraṇā | papajjāniṣsayo  
 simā | uposathaṃ avāraṇaṃ | vassupanāyikāvattaṃ  
 catupaccayabhājanaṃ | kathinaṃ garubhaṇḍāni | coda-  
 nādivinicchayo | garukāpattivuṭhānaṃ kammākammaṃ  
 pakiṇṇakaṃ ti || tattha divāseyyā ti divānibbajjanaṃ |  
 tatrāyaṃ vinicchayo | anujānāmi bhikkhave divāpatisalli-  
 yantena dvāraṃ saṃvaritvā paṭisallayitun ti vacanato  
 divā nippajjante dvāraṃ saṃvaritvā nibbajjitabbaṃ | etc.

*Ends:* Iti Pāḷimuttakavinayavinicchaya-  
 saṅgahe Pakiṇṇakakathā samattā || Ajhesito  
 narindena | so 'haṃ Parakkama bāhunā | saddham-  
 maṭhitikāmena | sāsanujjotakārinā | etc. Sobheyyaṃ  
 nijaśāsanā ti || Mahāvīnaya saṅga hapakara-  
 ṇaṃ niṭhitaṃ || After which 4 lines in Burmese. The  
 Catalogue of Pāli, etc., MSS. in the Ceylon Government  
 Oriental Library, mentions a "Pālimuttaka Vinaya; on  
 Monastic Discipline," cfr. Journal of the P. T. S., 1882,  
 p. 51; and Alwis, in his Catalogue, p. 170, a Pāli Muttaka  
 Vinaya Vinicchaya. Westergaard describes the same  
 in his Catalogue, p. 48. Forchhammer has in his Report  
 a "Vinayamahāsaṅga." See further Subhūti's "Nāma-  
 mālā," Preface, p. 8, and the Journal of the P. T. S., 1886,  
 p. 61. But how are the two titles in our MS. made to  
 agree? Is perhaps Pālimuttakavinayavinicchaya saṅga  
 only part of Mahāvīnaya saṅga hapakaraṇa?

31. (40) 151 leaves numbered ka—ḍe, 9 lines; in the  
 margin: Vinayavinicchaya pāṭh. Contains VINAYAVINIC-  
 CHAYA and UTTARAVINICCHAYA by Buddhaddatta.  
*Begins:* Vanditvā sīrasā seṭhaṃ | Buddham appaṭipug-  
 galaṃ | bhavābhavakaraṃ dhammaṃ | gaṇaṃ c'eva  
 niraṅgaṇaṃ || bhikkhūnaṃ bhikkhunīnaṃ ca hitatthāya  
 samāhito | pavakkhāmi samāseṇa | Vinaya ssa Vi-  
 nicchayaṃ || anākulam asaṃkiṇṇaṃ | madhurattha-  
 padakkamaṃ | paṭubhāvakaraṃ etaṃ | paramaṃ vīna-  
 yakkame || apāraṃ otarantānaṃ | sāraṃ vinayasāgaraṃ |

bhikkhūnaṃ bhikkhunīnañ ca | nāvābhūtaṃ manora-  
maṃ || tasmā vinayanūpāyaṃ | Vinayassa Vinicchayaṃ |  
avikkhittena cittaṇa | vadato me nibodhatha || *Ends* :  
Buddhadatto ti garūhi gahitanāmadheyyena therena  
racito Uttaravinicchayo samatto ti | Then follow  
30 lines in Burmese.

According to Gandha-Vamsa, published by Mināyeff in  
the Journal of the P. T. S., 1886, p. 69, Vinayavinicchaya  
and Uttaravinicchaya must be two different works ; cfr.  
No. 33.

**32.** (57) 257 leaves numbered ka—phu, 9 lines ; in the  
margin : Vinaya Vinicchaya ṭikā pāṭh. Contains the  
first part of a ṭikā on Vinayavinicchaya, called LĪNATTHA-  
PAKĀSINĪ. *Begins* : Ādiccavaṇṇasamaparapātubhūtaṃ | by-  
āmapabbhāmaṇḍaladevacāpaṃ | dhammambunijjhāpita-  
pāpaghammaṃ | vandān' ahaṃ Buddhasahambuvantaṃ ||  
*Ends* : Surāpānakakathāvaṇṇanā || Then follow 18 lines  
in Burmese. Cfr. Forchhammer's Report and Journal of  
the P. T. S., 1886, p. 62 and 72, and 1882, p. 52.

**33.** (62) 264 leaves numbered phī—lāh, a—ā, i—ī, u—ū,  
e—ai, o—au, aṃ—āh, kya—kyāh, khyā—ghyāh, ñya—  
ṭyi. Contains the second part of a ṭikā on Vinayavinic-  
chaya, called LĪNATTHAPAKĀSINĪ. *Begins* : Yena kenaci  
aṅgenā ti aṅguliādinā yena kenaci sarīravayavena, etc  
*Ends* : Iti Vinayavinicchayaṇṇanāya Uttaravinicchaya-  
vaṇṇanāya ca Linatthapakāsinī samattā || Cakrā,  
etc. 29 lines in Burmese.

**34.** (92) 1 Part, 24 leaves numbered ka—khāh, 9 lines ;  
on the outside : Vinayavinicchaya Saṅkhepa. *Begins* :  
Tasmiṃ pana sikkhāpade sikkhāpadavibhaṅge ca sakale  
Vinayavinicchaye kosallaṃ patthayante ca, etc. *Ends* :  
VINAYAVINICCHAYASAṅKHEPAGANTHO (MS. -kaṅkhepa-  
ganto) niṭṭhito || Saṃsārasotaṃ chinditvā viddhamsetvā  
tayo bhava, etc. Vinayavinicchaya || 4 lines in Burmese.

2 Part, 117 leaves, ka—ñō, is a Burmese interpretation  
of the above book.

**35.** (53) 311 leaves numbered ka—yaṃ, 8 lines ; in the  
margin : VAJIRABUDDHI ṬĪKĀ. *Begins* : Paññāvisuddhāya

dayāya sabbe | vimocitā yena vineyasattā | taiṃ cakkhu-  
bhūtaṃ sirasā namitvā | lokassa lokantagatassa dham-  
maṃ || saṅghassa ca silādiguṇehi yuttā | mādāya sabbesu  
padesu sāraṃ | saṅkhepakāmena mamāsayena | saṅco-  
dito bhikkhūhitaṃ ca disvā || Samantapāsādikasaññitāya |  
Sambuddhaghosācariyoditāya | samāsato linapade lkkhis-  
saṃ | samāsato linapade lkkhitaṃ || etc. *Ends* : VAJĪ-  
RABUDDHI TĪKĀ || Cfr. Journal of the P. T. S., 1882, p. 52,  
and 1886, p. 70.

### SUTTA.

**36.** (370) 340 leaves numbered ka—vī, 10 lines ; in the margin : Sut Silakkhaṃ pālito, Sut Mahāvā pālito and Sut Pātheyya pālito. Contains DĪGHANIKĀYA. *Begins* : Evaṃ me sutāṃ | ekaṃ samayaṃ Bhagavā antarā ca Rājagehaṃ antarā ca Nālanda addhānamaggapaṭipanno hoti etc. *Ends* : Dīghanikāro niṭhito || Nibbānapaccayo hotu | etc. Part I. of it edited by Rhys Davids and Carpenter, see P. T. S., 1889.

**37.** Another copy of Part I. of the same book, containing Silakkhandhavagga.

**38.** Another copy of the same book.

**39.** (77) 168 leaves numbered ka—ḍhāh, 9 lines ; in the margin : Sut Mahāvā pālito. Contains 2. Mahāvagga Dīghanikāyassa. *Begins* : Evaṃ me sutāṃ ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme Karerikuṭīkāyaṃ | etc. *Ends* : Pāyāsīsuttarṃ dasamaṃ || Mahāpadānanidānaṃ | nibbānaṃ ca sudassanaṃ | janavasībhagovindaṃ | samayaṃ sakkapañhakaṃ mahāsatipāṭhānaṃ ca pāyāsīdasamaṃ bhava || Cakrā etc. 26 lines in Burmese.

**40.** (78) 153 leaves numbered ka—ḍo, 9 lines ; in the margin : Sut Pātheyya pālito pāṭh. Contains 3. Pāthikavagga Dīghanikāyassa. *Begins* : Evaṃ me sutāṃ | ekaṃ samayaṃ Bhagavā Mallesu viharati | Anupiyaṃ nāma Mallānaṃ nigamo | etc. *Ends* : Pāthikavaggo ti vuccati || Cakrā etc. 3 lines in Burmese.

**41.** (80) 178 leaves numbered ka—ṇaṃ, 9 lines ; in the margin : Sut Mahāvā pālito pāṭh. Contains 2. Mahāvaggā Dīghanikāyassa. *Begins* : Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme Karerīkuṭṭikāyaṃ | etc. *Ends* : . . . Pāyāsidasamaṇaṃ bhava || Laṅkāḍīpa etc. 30 lines in Burmese.

**42.** (81) 130 leaves numbered ka—ṭaṇ, 10 lines ; in the margin : Sut Pāṭeyya pālito. Contains 3. Pāthikavaggā Dīghanikāyassa. *Begins* : Evaṃ me sutaṃ | ekaṃ samayaṃ Bhagavā Mallesu viharati | etc. *Ends* : Tatrūddānaṃ || Pāthiko ca udumbaraṃ | etc. Pāthikavaggo ti vuccatī || Laṅkāḍīpa etc. 29 lines in Burmese.

**43.** (98) 225 leaves numbered ka—dho, 10 lines ; in the margin : Sut Pāṭeyya pālito, Sut Pāṭheyya Aṭhakathā and Sut Pāṭheyya pāṭikā. Contains 3. Pāṭheyyavaggā Dīghanikāyassa, accompanied by Aṭṭhakathā and Tīkā. 1 *Part begins* : Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Mallesu viharati etc. 2 *Part* Sut Pāṭheyya Aṭhakathā *ends* : nīṭhito ca Pāṭiyavaggassa vaṇṇanā ti || etc. 3 *Part* Sut Pāṭheyya pāṭikā *begins* : Apuppe pāḍavaṇṇanā ti atthasaṃvaṇṇanā etc. Badly written.

**44.** (109) 287 leaves numbered ka—bha, 9 lines ; in the margin : Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsaka Majjhimanikāyassa. *Begins* : Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Ukkathāyaṃ viharati etc. *Ends* : Mūlapaṇṇāsakaṃ samattaṃ || Cakrā etc. 28 lines in Burmese.

**45.** (111) 276 leaves numbered ka—bha, 9 lines ; in the margin : Majjhimapāṇṇāsa pālito. Contains 2. Majjhimapāṇṇāsaka Majjhimanikāyassa *Ends* : Majjhimapāṇṇāsako || Cakrā etc. 28 lines in Burmese.

The Mūlap. and the Majjhimap. have been edited by V. Trenckner in his "Majjhima-Nikāya," vol. i., published for the P. T. S. in 1888.

**46.** (115) 230 leaves numbered ka—nā, 9 lines ; in the margin : Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsaka Majjhimanikāyassa. *Ends* : Uparipaṇṇāsakaṃ samattaṃ || Laṅkāḍīpa etc. 30 lines in Burmese.

**47.** (110) 264 leaves numbered ka—phāh, 9 lines; in the margin: Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsaka Majjhimanikāyassa. *Ends:* Mūlapaṇṇāsakam samattam || Laṅkāḍīpa etc. 27 lines in Burmese.

**48.** (116) 225 leaves numbered ka—dho, 9 lines; in the margin: Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsaka Majjhimanikāyassa. *Ends:* Uparipaṇṇāsakam samattam | Cakrā etc. 24 lines in Burmese.

**49.** (100) 244 leaves numbered ka—pī, 9 lines; in the margin: Sagāthavagga Saṃyut pālito pāṭh, Nidānavagga Saṃyut pālito. Contains 1. Sagāthavagga and 2. Nidānavagga SĀMYUTTANIKĀYASSA. *Begins:* Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Sāvaththiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | atha kho aññatarā devatā etc. *Ends:* Nidānavaggasaṃyuttam samattam || Cakrarāj etc. 25 lines in Burmese.

**50.** (103) 334 leaves numbered ka—lau, 9 lines; in the margin: Khandhavagga Saṃyut pālito pāṭh, Saḷāyatanavagga Saṃyut pālito pāṭh. Contains 3. Khandhavagga and 4. Saḷāyatana-vagga Saṃyuttanikāyassa.

Sagātha-, Nidāna-, Khandha-, and Saḷāyatana-vagga have been edited by L. Feer in his “Saṃyutta-Nikāya,” Part 1–4, published for the P. T. S. in 1884, 1888, 1890, and 1894.

**51.** (106) 236 leaves numbered ka—nai, 9 lines; in the margin: Mahāvagga Saṃyut pālito pāṭh. Contains 5. Mahāvagga Saṃyuttanikāyassa. *Ends:* Mahāvaggasaṃyuttam niṭṭham || Laṅkāḍīpa etc. 28 lines in Burmese.

**52.** (101) 209 leaves numbered ka—du, 9 lines. Contains 1. Sagāthavagga and 2. Nidānavagga Saṃyuttanikāyassa.

**53.** (104) 302 leaves numbered ka—yā, 9 lines. Contains 3. Khandhavagga and 4. Saḷāyatana-vagga Saṃyuttanikāyassa.

**54.** (107) 237 leaves numbered ka—no, 9 lines. Contains 5. *Mahāvagga Saṃyuttanikāyassa.*

**55.** (661) *Dhammacakkapavattanasutta* in many different transcripts accompanied by Burmese interpretations. The MS. *begins* thus: *Bhikkhūnaṃ pañcavaggīnaṃ | Isipatananāmake | Migadāye dhammavarāṃ | yaṇ taṃ nibbānapāpakāṃ || Sahampatnāma-kena | Mahābrahmena rācito | catusacca pakāsanto | lokanātho adesayi | nanditāṃ sabbadevehi | sabbasam-pattisādhakaṃ | sabbalokahitattāya | Dhammacakkacakkāṃ bhaṇāmahe || Evaṃ me sutāṃ ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye | etc.* Cfr. Frankfurter, "Handbook of Pāli," p. 109.

**56.** (120) 174 leaves numbered ka—ṇū, 9 lines; in the margin: *Ekaṅguttara pālito pāṭh, Dukaṅguttara p. p., Tikaṅguttara p. p.* Contains *Eka-*, *Duka-*, and *Tika-nipāta Aṅguttaranikāyassa.* *Ends:* *Tikanipātaṃ niṭṭhitāṃ || Cakrā. . . 26 lines in Burmese.*

**57.** (122) 153 leaves, numbered ka—ḍo, 9 lines; in the margin: *Catukaṅguttara p. p.* Contains *Catukka-nipāta Aṅguttaranikāyassa.*

*Eka-*, *Duka-*, *Tika-*, and *Catukka-nipāta* have been published by R. Morris for the P. T. S. in his "Aṅguttara-Nikāya," Part I.-II., 1885-88.

**58.** (124) 144 leaves numbered ka—ṭhāh, 9 lines; in the margin: *Pañcaṅguttara p. p.* Contains *Pañcakanipāta Aṅguttaranikāyassa.* *Ends:* *Pañcako nipāto niṭṭhito ||*

**59.** (126) 242 leaves numbered ka—pā, 9 lines; in the margin: *Chakka Aṅguttarā p. p., Sattaka A. p. p., Aṭṭhaka A. p. p.* Contains *Chakka-*, *Sattaka-*, and *Aṭṭhakanipāta Aṅguttaranikāyassa.* *Ends:* *Aṭṭhakanipātaṃ niṭṭhitāṃ || Cakrā. . . 19 lines in Burmese, after which an addition of 13 lines in Pāli.*

**60.** (127) 251 leaves numbered ka—paṃ, 9 lines; in the margin: *Navaṅguttara p. p., Dasaṅguttara p. p.* *Ekāsaṅguttara p. p.* Contains *Nava-*, *Dasa-*, and *Ekā-*

*da sa - n i p ā ta* Aṅguttaranikāyassa. *Ends* : Ekādasani-pāto niṭhito || after which 30 lines in Burmese.

A complete edition of the Aṅguttaranikāya has been printed in Ceylon, Colombo, 1893 ; see Bendall in Journal of the R. A. S., 1894, p. 556.

**61.** (121) 177 leaves numbered ka—no, 9 lines ; in the margin : Ekanipāt Aṅguttara p. p., Duka-, Tika-. Contains Eka-, Duka-, and Tika-nipāta Aṅguttaranikāyassa. *Ends* : Tikanipātāni niṭhitāni || Cakrā. . . 23 lines in Burmese.

**62.** (123) 162 leaves numbered ka—dhū, 9 lines ; in the margin : Catukaṅguttara p. p. Contains Catukka-nipāta Aṅguttaranikāyassa. *Ends* : Aṅguttaranikāye Catukkanipāto samatto ||

**63.** (125) 147 leaves numbered ka—ḍi, 9 lines. Contains Pañcaka-nipāta Aṅguttaranikāyassa.

**64.** (130) 263 leaves numbered ka—phau, 9 lines. Contains Chakka-, Sattaka-, and Aṭṭhaka-nipāta Aṅguttaranikāyassa. *Ends* : Aṭṭhanipātāni niṭhitāni.

**65.** (168) 239 leaves numbered ka—nañ, 9 lines. Contains Nava-, Dasa-, and Ekādasanipāta Aṅguttaranikāyassa. *Ends* : Ekādasanipāto niṭhito || Lankādīpa. . . 32 lines in Burmese.

**66.** (668) 10 leaves numbered ka—kau, 10 lines ; in the margin : Abhiṇṇha Sutta pāṭh. Contains Abhiṇṇhasutta belonging to Pañcakanipāta Aṅguttaranikāyassa, together with Burmese interpretation. *Begins* : Pañc' imāni bhikkhave ṭhānāni abhiṇṇham paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā, etc. After it three more transcripts of the same sutta.

#### KHUPPAKANIYĀYA.

**67.** (159) 188 leaves numbered ka—thai, 9 lines. Contains Khuddakapāṭhappakaraṇa, Dhammapada, Udāna, Itivuttaka, and Suttanipāta. *Ends* : Suttanipātāni samattāni || After which 27 lines in Burmese.

Khuddaka- was published by R. C. Childers in the Journal of the R. A. S., 1869 ; Dhammapada by V. Faus-

böll, 1855; and in Rangoon Sakkarāj, 1242; and in Ceylon, 1889; Udāna by P. Steinthal, 1885, for the P. T. S.; Itivuttaka by E. Windisch, 1890, for the P. T. S.; and Suttanipāta by V. Fausböll, 1884, for the P. T. S.; and in Ceylon in Singhalese characters Buddhassa parinibbanato 2434.

**68.** (147) 195 leaves numbered ka—thi, 9 lines. Contains the same books as the previous MS. Khuddakapāṭha comprises ka—ku, Dhammapada kū—gā, Udāna gi—jai, Itivuttaka jo—ṭam, Suttanipāta ṭāh—thi.

Prof. E. Windisch to whom the MS. was lent at the time I was in London, has kindly given me the above information.

**69.** (169) 199 leaves numbered ka—the, 9 lines. Contains Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Buddhavaṃsa and Cariyāpiṭaka. *Ends:* Cariyāpiṭakam niṭhitam. After which 18 lines in Burmese.

Vimānavatthu was published by Gooneratne in 1886 for the P. T. S., Petavatthu by Mināyeff in 1889, Theragāthā by Oldenberg in 1883, Therīgāthā by Pischel in 1883, Buddhavaṃsa and Cariyāpiṭaka by R. Morris in 1882, all of them likewise for the P. T. S.

**70.** 201 leaves numbered ka—tho, 9 lines. Contains *the same books* as the previous MS. *Ends:* Cariyāpiṭakam niṭhitam || Laṅkāḍīpa. . . 30 lines in Burmese.

**71.** (143) 259 leaves numbered ka—phe, 9 lines; in the margin: Pāṭhajāt pālito. Contains the *Verses of the Jātaka-book*. *Begins:* Apaṇṇakam ṭhānam eke, dutiyam āhu takkikā | etad aññāya medhāvī | tam gaṇheyya apaṇṇakam || Apaṇṇakajātakam || Akilāsuno vaṇṇapathe khaṇantā | udaṅgaṇe tattha papam avindum | evam muni vīriyabalūpapanno | akilāsu vinde hadayassa santim || Vaṇṇapathajātakam || *Ends:* Tato Vessantaro rājā | dānam datvāna khattiyo | kāyassa bhedā sappañño | saggaṃ so upapajjathā 'ti. Pāṭhajāt pālito pāṭh ||



The Jātaka together with its commentary was published by V. Fausböll in 6 volumes from 1875 to 1896, and Jātakatthakathā | Part 1—2 at Colombo 1892—93.

**72.** (144) 266 leaves numbered ka—bā, 9 lines; in the margin: Pāṭhajāt pālito pāṭh. Contains the *Verses of the Jātaka-book*. *Ends*: . . . saggam so upapajjathā 'ti || Cakrā . . . 27 lines in Burmese

**73.** (136) 237 leaves numbered ka—no, 9 lines; in the margin: Mahāniddesa pālito. Contains Mahāniddesa I. (Commentary on Suttanipāta from Kāmasutta to Sāriputtasutta: Aṭṭhakavagga, see Suttanipāta pp. 146—176). *Begins*: Kāmaṃ kāmayamānassa | tassa ce taṃ samijjhati | addhā pītimano hoti | laddhā macco yad icchati || Kāmaṃ kāmayamānassā 'ti | kāmā ti udānato dve kāmā | vatthukāmā ca kilesakāmā ca | etc *Ends*: Tenāha Bhagavā || Etesu dhammesu vineyya chandaṃ | bhikkhu satimā suvimuttacitto | kālena so sammā dhammaṃ parivimaṃsamāno | ekodibhūto vihane tamaṃ so ti Bhagavā ti || Sāriputtasuttaniddeso soḷasamo samatto || after which 26 lines in Burmese.

**74.** (137) 170 leaves numbered ka—pā, 9 lines; in the margin: Mahāniddesa pālito pāṭh. Contains Mahāniddesa II. (Commentary on Suttanipāta from Vatthugāthā to the end. *Begins*: Kosalānaṃ purā rammā, etc. *Ends*: Catuttho vaggo || Niṭhito ca sabbaso Khaggavisāṇasuttaniddeso || Ajito Tissametteyyo | Puṇṇako atha Mettagū | Dhotako Upasaṃvo ca | Nando ca atha Hemako | Todeyya—Kappa dubhaya | Catukaṇṇi ca paṇḍito | Bhadrāvudho Udayo ca | Posūlo cāpi brāhmaṇo | Mogharājāpi medhāvī | Siṅgiyo ca mahā isi | soḷasannaṃ pan' etesaṃ | brāhmaṇānaṃ | va sāsaṇaṃ | Pārāyaṇā niddesā | tattakā va bhavanti vā || Khaggavisāṇasuttānaṃ | niddesāpi tath' eva ca | niddesā duvidhā ñeyyā | paripuṇṇā sulikkhitā ti || Niṭhitā Mahāniddesa-desanā || Laṅkadīpa. . . 30 lines in Burmese.

**75.** (146) 264 leaves numbered ka—phāh, 9 lines; in the margin: Paṭisambhidā mag pālito pāṭh. Contains Paṭisambhidāpakaraṇa. *Begins*: Sotāvadhāne

paññāsutamaye ñāṇaṃ | sutvāna saṃvare paññāsīlamaye ñāṇaṃ | saṃvaretvā samādahane paññāsamādhībhāvanā-maye ñāṇaṃ | etc. *Ends*: Paṭisambhidāpakaraṇaṃ samattaṃ || Cakrā. . . 27 lines in Burmese.

**76.** (433) 264 leaves numbered ka—phāh, 9 lines; in the margin: Paṭisambhidā mag pālito. Contains Paṭisambhidāpakaraṇa. *Ends*: Paṭisambhidāpakaraṇaṃ samattaṃ | Cakrā. . . 23 lines in Burmese.

**77.** (141) 277 leaves numbered ka—bha, 9 lines.

1 *Part* in the margin: Āpadāna pālito pāṭh. Contains Buddhāpadāna, Paccekāpadāna, and Therāpadāna. *Begins*: Atha Buddhāpadānāni | suṇātha suddhamānasā | tiṃsapāramisampunṇā | dhammarājā asaṃkhiyā || Tathāgataṃ Jetavane vasantaṃ | apucchi Vedehamunī Nāthaṅgo | sabbaññu-Buddhā kira nāma honti | bhavanti te hetubhi kehi vīra || Tadāha sabbaññu varo mahesī | Ānanda bhaddaṃ madhurassarena | ye pubbabuddhesu katādhikārā | aladdhamokkhā jinasāsanesu || etc. *Ends*: Ettāvatā Buddhāpadānaṃ ca Paccekabuddhāpadānaṃ ca Therāpadānaṃ ca samattaṃ ||

2 *Part* in the margin: Therāpadāna pālito pāṭh. Contains Therikāpadāna. *Begins*: Atha Therikāpadānāni suṇātha | Bhagavati Koṇāgamane | saṃghārāmaṃhi navanivesanaṃhi | sakkiyo tīṇi janiyo | vihāradānaṃ adāsimha || etc. *Ends*: Therikāpadānaṃ samattaṃ || Cakrā. . . 27 lines in Burmese.

**78.** (142) 221 leaves numbered ka—phaṃ, 9 lines. Contains *another copy* of the previous MS.

**79.** SUMAṆGALAVILĀSINĪ. Was lent to Prof. Rhys Davids while I was in London, 1888.

**80.** (96) 255 leaves numbered ka—phi, 9 lines; in the margin: Sut Mahāvā Aṭhakathā pāṭh. Contains part of SUMAṆGALAVILĀSINĪ by Buddhaghosa. *Begins*: Evaṃ me sutāṃ | pa | Karerikuṭṭikāyaṃ ti Mahāpadāna-suttaṃ | tatrayāṃ apubbapadavaṇṇanā | etc. *Ends*: Sumaṇgalavilāsimyā Dīghanikāyaṭhakathāya Pāyāsīrā-

jaññasuttavaṇṇanā niṭhitā. Niṭhitā Mahāvaggasuttavaṇṇanā ti— Cakrā. . . 28 lines in Burmese.

The beginning of S. was edited for the P. T. S. in 1886 by Rhys Davids and Carpenter in their Sumaṅgalavilāsini, Part I.

**81.** (99) 1 Part 299 leaves numbered ka—mañ; in the margin Sut Mahāvā pālito. Contains the same part of SUMAṆGALAVILĀSINĪ as the former number. *Ends*: Niṭhitā ca Mahāvaggasuttavaṇṇanā ti, after which 12 lines in Burmese.

2 Part 133 leaves numbered ka—ṭha; in the margin: Sut Mahāvā ṭikā Contains a ṭikā on the 1 Part. *Begins*: Yathā jātaṃ Karerirukkhānaṃ ghanapattasākhāviṭapehi maṇḍapasaṅkhepehi, etc. *Ends* (abruptly) on leaf: ṭha: . . . pacchimāya nānā cittakkhaṇikaparihāro | maggacittakkhaṇe tihi lokiya maggacittakkhaṇe ti adhippāyo | puppabhāvamaggo ti idhādippeto | lokiya bhāvanāya ca kāyo pahinaṃ na. After this two leaves in Burmese, not belonging to this MS.

**82.** (280) 456 leaves numbered ka—lāh, a—āh, and kya—cya; in the margin: Sīlakkhan ṭikā sac pāṭh. Contains SĀDHUVILĀSINĪ, a ṭikā on Sīlakkhandhavaggasaṃvaṇṇanā *Begins*: Yo desetvāna saddhammaṃ | gambhīraṃ duddasaṃ varaṃ | dīghadassī cīrakālaṃ | paṭiṭhāpesi sāsanaṃ || vineyyajjhāsāye chekaṃ | mahamatiṃ mahādayaṃ | natvāna taṃ sasaddhamma | gaṇaṃ gāravabhājanaṃ || etc. *Ends*: Dīghanikāyaṭhakathāya Sīlakkhandhavaggasaṃvaṇṇanāya Sādhuvilāsini nāma navaṭikā samattā || Sakkarāj. . . 6 lines in Burmese.

**83.** (119) 297 leaves numbered ka—mo, 9 lines; in the margin: Mūlapaṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdanī, called LĪNATTHAPAKĀSANĀ by Sāriputta. *Begins*: Saṃvaṇṇanārambhe ratanattayavandanā saṃvaṇṇetabbassa dhammassa pabhavanissayavisuddhipaṭivedanatthaṃ | taṃ pana dhammasaṃvaṇṇanā suvinñūnaṃ bahumānuppādanatthaṃ | etc. *Ends*: Cūlasīhanādasuttavaṇṇanāya Līnatthapakāsanā || Cakrā. . .

18 lines in Burmese Cfr. Westergaard's "Codices Orient.," p. 25.

**84.** (112) 131 leaves numbered ka—ṭaṃ, 9 lines; in the margin: Majjhima Paṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdanī, called Līnatthapakāsānā. *Begins*: Ārāmapokkharanīādīsū ti ārāmapokkharanīuy-yanacetiyathānādīsū | ussannā ti bahulā | etc *Ends*: Saṅgārasasuttanā || Pañcamavaggo nīṭhito ca Papañcasūdanīyā Majjhimaṭhakathāyā Majjhimapañṇāsavaṇṇanāyā Līnatthapakāsānā nīṭhitā || Cakrā . 29 lines in Burmese. Cfr. Westergaard's Catalogue, p. 24

**85.** (697) 62 leaves in painted square Burmese characters on gold ground, in disorder, several seem to be missing, 8 lines; in the margin: Ekaṅguttara Aṭhakathā, Tikaṅguttara A., Catukanguttara A. Contains part of MANORATHAPŪRAṆĪ Aṅguttaranikāyaṭṭhakathā by Buddhaghosa; vīṬ., Eka-, Tika-, and Catukka-nipāta. Duka-nipāta seems to be missing.

**86.** (164) 85 leaves numbered dhi—pi, 9 lines; in the margin. Catuka Aṅguttara Aṭhakathā pāṭh. Contains Catukkanipāta of MANORATHAPŪRAṆĪ. *Begins*: Catukkanipātassa pathame | ananubodhā ti abujjhanena ajānana | appativedhā | ti, etc. *Ends*: Manorathapūraṇīyā Aṅguttaranikāyaṭṭhakathāyā Catukkanipātavaṇṇanā nīṭhitā | Cakrā. . . 24 lines in Burmese.

A complete edition of Manorathapūraṇī appeared at Colombo in Ceylon, 1894, see Bendall in Journal of the R. A. S., 1894, p. 556.

**87.** (696) MS. consisting of 84 disarranged lacquered leaves with red ornaments on gold ground, characters painted in black in the old square form approaching to the Kammavāca-shape, inclosed in red-painted wooden covers, 8 lines in the page. Contains UDĀNASSA ATTHASAMVAṆṆANĀ by Dhammapāla. *Begins*: Mahākārunikā nāthaṃ | ñeyyasāgarapāraguṃ | vande nipuṇagamabhīra | vicitrānayaadesanaṃ | vijjācāraṇasampannā | yena niyyanti lokato | vande taṃ uttamaṃ dhammaṃ | sammā sambuddhapūjitaṃ | silādiguṇasampanno | ṭhito magga-

phalesu yo | vande ariyasamghan tam | puññakkhettaṃ  
 anuttaraṃ || vandanājanitaṃ puññaṃ | iti yaṃ ratan-  
 attaye | hatantarāyo sabbattha | hutvāham tassa tejasā ||  
 tena tena nidānena | desitāni hitesinā | yāni suddhāva-  
 dānena udānāni mahesinā || tāni sabbāni ekajjhaṃ | āro-  
 pentehi saṅgahaṃ | U d ā n a ṃ nāma saṅgītaṃ | dham-  
 masaṅgāhakehi yaṃ || Jinassa dhammasamvega |  
 pāmojjaparidīpanaṃ | somanassa samutthāna | gāthāhi  
 paṭimaṇḍitaṃ | tassa gambhīraññānehi | ogāhetabba-  
 bhāvato | kiñcāpi dukkarā kātuṃ | atthasamvaṇṇanā  
 mayā || sahasamvaṇṇanaṃ yasmā | dharate Satthu  
 sāsanaṃ | pubbācariyasīhānaṃ | tiṭṭhat' eva vinic-  
 chayo || tasmā taṃ avalambitvā | ogāhetvāna pañca pi  
 nikāye upanissāya porāṇaṭṭhakathānayaṃ | suvisuddhaṃ  
 asaṃkiṇṇaṃ | nipuṇatthavinicchayaṃ | Mahāvihāravā-  
 sinaṃ | samayaṃ | avilomayaṃ || punappunāgataṃ  
 atthaṃ | vajjayitvāna sādhuṃ | yathābalaṃ karis-  
 sāmi | Udānass' Atthavaṇṇanaṃ || iti ākaṅkhamānassa |  
 saddhamassa ciraṭṭhitiṃ | vibhajantassa tass' atthaṃ |  
 sādhuṃ gaṇhantu sādhuvo ti || Tattha udānaṃ ti, etc.  
 Cfr. Westergaard's Catalogue, p. 35; Journal of the P. T. S., 1882, p. 76, 1886, p. 69.

**88.** Another copy of the *same book* and of the same description; 89 leaves in confusion.

**89.** (171) 337 leaves numbered ka—lau, 9 lines. Contains the last part of JĀTAKA-ATTHAVAṆṆANĀ (by Buddhaghosa?), viz., Temiya | Mahājanaka-, Suvaṇṇasāma-, Nemi-, Mahosadha-, Bhūridatta-, Khaṇḍahāla-, Nārada-, Vidhura-, and Vessantara-Jātaka i.e. Mahānipāta. Cfr. V. Fausböll's edition of the Jātaka-Atthavaṇṇanā. Journal of the P. T. S., 1886, p. 68.

**90.** (173) 236 leaves numbered ka—nai, 12 lines; in the margin: Ekanipāt Jāt ṭikā sac and Dukanipāt Jāt ṭikā sac. Contains ASAMMOHAVILĀSINĪ, a ṭikā on Jātaka—Aṭṭhakathā (Ekanipāta and Dukanipāta). *Begins*: Yo yena yaṃ varaṃ neti | Jino 'sutena uttamaṃ | taṃ taṃ taṃ abhivanditvā |

sīrasā ādaraṃ ahaṃ || tāramajjhe va puṇṇindu |  
 sotumajjho pa sobhaṇo | nayaṃ adāsi ācero | taṃ ca  
 vandiya sīrasā || bahūhi c'eva bhikkhūhi | upāsakehi  
 yācito | vaṇṇayissāmi gulhatthaṃ | Jātakaṭhakathāya  
 ve || etc. *Ends* : Iti Asammohavilāsiniyā nāma Jātaka-  
 ṭhakathāya saṃvaṇṇanāya Dukanipātavaṇṇanā | Duka-  
 nipātaṃ niṭhitaṃ || Iminā me puṇṇakammena | etc.  
 19 lines, after which 3 lines in Burmese.

**91.** (162) 194 leaves numbered ka—thā, 9 lines; in the  
 margin : Apadān Aṭhakathā pāṭh. Contains APADĀNA-  
 ATṬHAKATHĀ by Buddhaghosa. *Begins* : Vanditvā  
 sīrasā sethaṃ | Buddhaṃ appaṭipuggalaṃ etc., karissāṃ'  
 atthavaṇṇanan ti ca paṭiññātattā sā panāyaṃ Apadā-  
 nass' Atthavaṇṇanā, etc. Cfr Journal of the  
 P. T. S., 1886, p. 69.

**92.** (160) 97 leaves numbered ka—jha; 9 lines, in the  
 margin : Suttasaṅgaha pālito pāṭh. Contains SUTTA-  
 SAṄGAHAPAKARAṆA. *Begins* : Nissayam ucca kena bhik-  
 khave bhikkhunā pakkhadivasesu dhammasavanatthāya  
 suttantato cattāro bhāṇavārā sampattānaṃ parikathanat-  
 thāya, etc. *Ends* : Suttasaṅgahapakaraṇaṃ  
 samattaṃ. 27 lines in Burmese. Cfr. Journal of the  
 P. T. S., 1882, p. 80.

#### ABHIDHAMMA.

**93.** (364) 162 leaves numbered ka—ḍhū, 9 lines; in the  
 margin : Dhammasaṅgaṇī pālito pāṭh. Contains DHAMMA-  
 SAṄGAṆĪPAKARAṆA. *Begins* : Kusalā dhammā | akusalā  
 dhammā | abyākatā dhammā, etc. *Ends* : Atthuddhāro  
 niṭhito || Dhammasaṅgaṇīpakaraṇaṃ niṭhi-  
 taṃ ||

Dhammasaṅgaṇī has been published by E. Müller for  
 the P. T. S., 1885. Cfr. Westergaard's Catalogue, p. 43.

**94.** (352) 114 leaves numbered ka—ñū, 9 lines; in the  
 margin : Dhammasaṅgaṇī mātikā p. p. and Mātika akom.

1 *Part* contains DHAMMASAṄGAṆĪMĀTIKĀ. *Begins*: Kusalā dhammā | akusalā dhammā | etc. *Ends*: Suttantikamātikā || Mātikā niṭhitā ||

2 *Part* a Burmese interpretation of the former.

95. (421) 111 leaves numbered ka—ñī, 10 lines. Contains *another copy* of the previous MS.

96. (353) 232 leaves numbered ka—nī, 10 lines; in the margin: Vibhañ pālito. Contains VIBHAṄGAPAKARAṆA. *Begins*: Pañcakkhandhā rūpakkhando vedanā, etc. *Ends*: Dhammahadaya vibhaṅgo niṭhito aṭṭhārasamo || Vibhaṅgapakaraṇaṁ niṭhitaṁ || Laṅkādhīpa . . . 32 lines in Burmese. Cfr. Westergaard's "Codices Orient.," p. 45.

97. (365) 108 leaves numbered ka—jhāh, 9 lines; in the margin. Vibhañ pālito. Contains a *fragment of the former book*. *Begins*: Pañcakkhandhā | rūpakkhando | vedanākkhandho | etc. *Ends* abruptly: Tasmiṁ samaye saṅkhārapaccayā viññāṇaṁ | viññāṇapaccayā nāmaṁ | nāmapaccayā chaṭṭhāyatanam |

98. (355) 263 leaves ka—phañ, 9 lines; in the margin: Kathāvatthu p. p. Contains KATHĀVATTHUPAKARAṆA. *Begins*: Puggalo upalabbhati saccikathaparamatthenā 'ti | āmantā | yo saccikaṭṭho paramattho tato so puggalo upalabbhati saccikathaparamatthenā 'ti | na hevaṁ vattabbe | ājānāhi niggahaṁ hañci puggalo | etc. *Ends*: Kathāvatthupakarane pañcatimsabbhānavāraṁ niṭhitaṁ, Cakrā. . . 28 lines in Burmese. Cfr. No. 100. Kathāvatthupakarane-aṭṭhakathā in Journal of the P. T. S., 1889.

99. (354) 101 leaves numbered ka—jhu, 9 lines; in the margin: Dhātukathā p. p. and Puggala-paññat p. p. 1 *Part* contains DHĀTUKATHĀ. *Begins*: Saṅgaho asaṅgaho | saṅgahitena asaṅgahitaṁ | asaṅgahitena saṅgahitaṁ | saṅgahitena saṅgahitaṁ | asaṅgahitena asaṅgahitaṁ | saṁpayogo vippayogo | sampayuttana vippayuttaṁ | vippayuttana sampayuttaṁ | sampayuttana sampayuttaṁ | vippayuttana vippayuttaṁ | saṅgahitena sampayuttaṁ vippayuttaṁ | sampayuttana saṅgahitaṁ asaṅgahitaṁ | asaṅgahitena sampayuttaṁ vippayuttaṁ | vippa-

yuttena saṅgahitaṃ asaṅgahitaṃ || Pañcakkhandhā | etc.  
*Ends* : Vippayuttena saṅgahitā saṅgahitapadaniddeso  
 niṭhito || 1 line Burmese. 2 *Part* contains PUGGALA-  
 PAÑÑATTI. *Begins* : Cha paññattiyo, khandhapaññatti,  
 etc. *Ends* : Puggalapaññatti niṭhitā | Cakrā. . . 25 lines  
 in Burmese.

The first book was published by E. R. Gooneratne for  
 the P. T. S. in 1892; the latter by Dr Morris, in 1883,  
 likewise for the P. T. S. Cfr. the next number.

**100.** (366) 237 leaves numbered ka—no, 10 lines;  
 1 *Part* contains DHĀTUKATHĀ. *Begins* : Saṅgaho asaṅ-  
 gaho, etc. *Ends* : Saṅgahitapadaniddeso niṭhito || Akkharā  
 ekamekañca | Buddharūpaṃ samaṃsirāyā tasmā hi  
 paṇḍito poso likkheyya piṭakattiyaṃ—Sakkarāj 1212.  
 1212, see No. 99. 2 *Part* contains PUGGALAPAÑÑATTI.  
*Ends* : Puggalapaññattipakaraṇaṃ niṭhitaṃ || 3 lines in  
 Burmese; see No. 99. 3 *Part* contains KATHĀVATTHUPA-  
 KARAṆA; see No. 98.

**101.** (356) 163 leaves numbered ka—dhe, 10 lines.  
 Contains YAMAKA I. (comprising Mūla-, Khandha-, Āya-  
 tana-, Dhātu-, Sacca, and Saṅkhāra-).

**102.** (357) 191 leaves numbered ka—taṇ, 10 lines.  
 Contains YAMAKA II. (comprising Anusaya-, Citta-, and  
 Dhamma-).

**103.** (358) 149 leaves numbered ka—ḍu, 10 lines.  
 Contains YAMAKA III. (comprising Indriya-). Cfr. Forch-  
 hammer's Report p. viii.

**104.** (367) 178 leaves num-  
 bered ka—ṇan, 9 lines.

**105.** (368) 195 leaves num-  
 bered ka—thi, 10 lines.

**106.** (369) 154 leaves num-  
 bered ka—ḍan, 10 lines.

Three other copies  
 of the preceding three  
 parts of the Yamaka.

**107.** (372) 206 leaves numbered ka—dā, 11 lines.  
 Contains PAṬṬHĀNA I. (comprising Duka-).

**108.** (360) 209 leaves numbered ka—du, 10 lines.  
 Contains PAṬṬHĀNA II. (comprising Tika-).

**109.** (371) 231 leaves numbered ka—ni, 9 lines. Con-



tains PAṬṬHĀNA III. (comprising Dukatika-, Tikaduka-, Tikatika-, Dukaduka-, Paccaniyatika-, Paccaniyaduka-, and Paccaniyadukatika-).

**110.** (373) 91 leaves numbered naṃ—lu, 9 lines. + Contains PAṬṬHĀNA IV. (comprising Paccaniyatikaduka-, Paccaniyatikatika-, Paccaniyadukaduka-, Anulomapaccaniyatika-, Anulomapaccaniyaduka-, Anulomapaccaniyadukatika-, and Anulomapaccaniyatikaduka-). Cfr. Forchhammer's Report.

**111.** (361) 244 leaves numbered ṇa—mī, 9 leaves.

**112.** (359) 208 leaves numbered ka—dī, 10 lines.

**113.** (362) 177 leaves numbered ka—ṇo, 10 lines.

**114.** (363) 90 leaves numbered ka—jū, 9 lines.

Four other copies of the preceding four parts of the PAṬṬHĀNA.

**115.** (434) 317 leaves numbered ka—tha and ka—ṇo. 1 *Part* contains AṬṬHASĀLINĪ (not written by Buddhaghosa, but at his instigation). *Begins:* Karuṇā viya sattesu, paññā yassa mahesino | ñeyya-dhammesu sabbesu | pavattittha yathārucci || dayāya tāya sattesu | samussāhitamānaso | Pātihiṛāvasānamhi | vasanto tidaśālaye || etc. *Ends:* Aṭṭhasālini nāma Dhammasaṅgahaṭṭhakathā samattā || niṭhitā || 2 *Part* contains a Burmese interpretation of the former commentary. Cfr. Westergaard's Catalogue, p. 44, and Journal of the P. T. S., 1882, p. 81.

**116.** (431) 292 leaves numbered thū—lāh, a—āh, and kha—jyo. Contains part of a ṭikā on Aṭṭhasālinī, called MAṆIDĪPA, by Ariyavaṃśācariya. *Begins:* Evaṃ bhaddant-Ānandācariyo vīsatiḡāthānam atthaṃ vaṇṇetvā idāni kiñcāpi tabbaṇṇanānantaraṃ tattha ken' athena abhidhammo ti vacanassa attho vaṇṇetabbo, etc. *Ends:* Iti nidānakathāvaṇṇanā niṭhitā || niṭhitā ca Aṭṭhasālinī-sannivesakathā || Cakrā. . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 65.

**117.** (450) 143 leaves numbered ka—ṭham, 9 lines; in the margin: Dhammasaṅgaṇī Mūlaṭikā pāṭh. Contains a ṭikā on Aṭṭhasālinī, called MŪLAṬIKĀ. *Begins:* Dhammasaṁvaṇṇanāyaṁ Satthari paṇāmakaraṇaṁ dhammassa svākhyātabhāvena sa Satthari pasādajananatthaṁ | Satthu ca avitathadesanabhāvappakāsanena dhamme pasādajananatthaṁ | tadubhayappasādā hi dhammasam-paṭipatti mahato ca atthassa siddhi hotīti | etc. *Ends:* Iti Aṭṭhasāliniyā linatthapadavaṇṇanā Mūlaṭikā samattā | Cakrā. . . 27 lines in Burmese. Cfr. Forchhammer's Report, p. x.

**118.** (444) 231 leaves numbered ka—ni, 10 lines; in the margin: Samohavinodanī Aṭhakathā pāṭh. Contains SAMMOHAVINODANĪ Vibhaṅgaṭṭhakathā. *Begins:* Catusaccadaso nātho | catudhā Dhammasaṅgaṇī | pakāsayitvā Sambuddho | tass' eva samanantaraṁ || etc. *Ends:* Samohavinodanī nāma Vibhaṅgaṭṭhakathā || Samohavinodanī yā aṭhakathā niṭhitā || Bhāsayānusaye ñāṇaṁ | indriyānaṁ etc. 22 more lines in Pāli, and three lines in Burmese. Cfr. Westergaard's Catalogue, p. 45.

**119.** (446) 164 leaves numbered ka—ḍhai, 10 lines; in the margin on the first leaf: Abhidhammagulhatthavinicchaya pāṭh | on the following: Gulhatthadīpanī. Contains ABHIDHAMMAGŪLHATTHADĪPANĪ. *Begins:* Santānantāpi dhī yassa | santānantā dayā viya | ekāneko py-adhippāyo | taṁ name satataṁ Jinaṁ | etc. *Ends:* Gulhatthadīpanī nīhitaṁ | after which 26 lines in Burmese. MS. very incorrect.

**120.** (441) 194 leaves (— 21 ṭhi—ḍam wanting) numbered ka—thā | 10 lines. 1 *Part* contains ABHIDHAMMĀVATĀRA by Buddhadatta. *Begins:* Ananta-karuṇāpaṇṇaṁ | Tathāgatam anuttaraṁ | vanditvā sirasā Buddhaṁ | Dhammaṁ Sādhugaṇaṁ pi ca || etc. *Ends:* Abhidhammāvatāraṁ niṭhitaṁ || Mantalācalaṁ . . . sodhito ti; cfr. infra. See Journal of the P. T. S., 1886, p. 59. 2 *Part* contains SACCASAṆKHEPA by Culla-

*Dhammapāla. Begins:* Namassitvā Tilokaggaṃ | etc.  
*Ends:* Iti Saccasaṅkhepanibbānapaññattipandīpano nāma  
 pañcama paricchedo || Samatto Saccasaṅkhepo ||  
 Mantalācalaṃ . . . || Nibbānapaccayo hotu. See Journal  
 of the P. T. S., 1886, p. 60. 3 *Part* contains NĀMARŪPA-  
 PARICCHEDA by Anuruddhācariya. *Begins:* Sam-  
 māsammābhisambuddhaṃ | dhammaṃ dhammappakā-  
 sanaṃ | saṅghaṃ saṅghuttamaṃ loke | vanditvā vanda-  
 nārahaṃ || Nāmarūpaparicchedaṃ | pavakkhāmi samā-  
 sato | Mahāvihāravāsīnaṃ | vaṇṇanāyananissitaṃ ||  
 Tattha cittaṃ cetasikaṃ | nibbānaṃ ti mataṃ tidhā |  
 nāmaṃ rūpaṃ ti duvidhaṃ | bhūto vādāya bhedato | etc.  
*Ends:* Iti Anuruddhācariyena viracitaṃ (MS. vicaritaṃ)  
 Nāmarūpaparicchedappakaraṇaṃ niṭhitaṃ;  
 cfr Journal of the P. T. S., 1886, p. 61. 4 *Part* contains  
 PARAMATTHAVINICCHAYA by Anuruddhācariya.  
*Begins:* Vanditvā vandaneyyānaṃ | uttamaṃ ratanat-  
 tayaṃ | pavakkhāmi samāseṇa | Paramatthaviniccha-  
 yaṃ || cittaṃ cetasikaṃ rūpaṃ | nibbānaṃ ti niruttaro |  
 catudhā desayī dhamme | catusaccapakāsano | etc.  
*Ends:* Paramatthavinicchayaṃ niṭhitaṃ || Nib-  
 bānapaccayo hotu Jinasāsaṇaṃ. See Journal of the  
 P. T. S., 1886, p. 61. 5 *Part* contains RŪPAVIBHĀGA.  
*Begins:* Pañcakkhandhā rūpakkhando vedanakkhandho  
 saññakkhandho, etc. *Ends:* Rūpavibhāgaṃ niṭhi-  
 taṃ || Iminā, etc. 6 *Part* contains RŪPĀRŪPAVIBHĀGA  
 by Vācissara. *Begins:* Rūpārūpaviduṃ Buddhaṃ |  
 etc. *Ends:* Rūpārūpavibhāgo niṭhito || Sādhito,  
 etc. See Journal of the P. T. S., 1886, p. 71. 7 *Part*  
 contains KHEMĀPAKARAṆA by Kheṃa. *Begins:* Gam-  
 bhīraṃ nipuṇaṃ dhammaṃ | madhuraṃ (MS. dham-  
 murāṃ) so pakāsaya | saḥassakkhassa uyyāne | vasaṃ  
 vassaṃ narāsabho | namassitvāna taṃ nāthaṃ | dham-  
 maṃ saṅghaṃ ca sādhuṃ | samāsaṃ nāmarūpassa |  
 bhaññamānaṃ sunātha me || Tattha samāsato, etc.  
*Ends:* Kheṃāpakaraṇaṃ niṭhitaṃ || Nibbānapac-  
 cayo hotu | pu—di | ā | jā. Cfr. Journal of the  
 P. T. S., 1886, pp. 61 and 71

**121.** (437) 220 leaves numbered ka—dhī, 9 lines; 1 *Part* in the margin: Saccasaṅkhip ṭikā sac pāṭh. Contains a ṬĪKĀ ON SACCASAṆKHEPA by Vācissarā-cariya. *Begins*: Buddhāṃ saddhammapajjotaṃ | dhammaṃ Buddhappavesitaṃ | saṅghaṃ ca sirasā vande | sammāsambuddhasāvakaṃ || kato yo Saccasaṅkhepo | nipuṇatthavinicchayo | Ānandatheravādena | vicittanayamaṇḍito | tam ahaṃ vaṇṇayissāmi | sikkhākāmena dhimatā | therena Sāriputtena | yācito 'rañṇavāsinaṃ || Sunipuṇanayavicittam acintiyānantasabbhaññutaññānavisayāsesaṇṇeyyadhammasaṅgāhakaṃ pakaraṇam idam ārabhanto yam ācariyo, etc. *Ends*: Iti nissayamattakathāya Saccasaṅkhepavaṇṇanāya nibbānapaññattikathāvaṇṇanā niṭhitā || Mantalācalaṃ misāya | yo māpeti mahāpuram | Indālayam hasantaṃ va | Jambudīpassa sikharaṃ || tena rājādhirājaena | sudujjayajitāvinā | niccam dhammaṃ carantena | cakkābhijotakārinaṃ || dinnam yassa sudhīrassa | dhammakyosūtilaṇṇanam | kavikesarino sadda | ghaṭṭarañṇāni cārino | pamuṭṭhenānulekhānam | vilekhādelamissakā | yā purā Saccasaṅkhepa- | ṭikā sā tena sādhunā || yathā-mūlaṃ tathā katvā | mahussāhena sodhitā | tenānelakāyavaco | so 'haṃ homi bhava bhava ti. Cfr. No. 136. Forchhammer's Report, p. ix, Journal of the P. T. S., 1886, p. 62. 2 *Part* in the margin: Abhidhammāvatāra ṭikā hoṇ pāṭh. Contains a ṬĪKĀ ON ABHIDHAMMĀVATĀRA by Sumaṅgalācariya. *Begins*: Tattha tesu catubbidhesu paramattesu | jātiniiddhāraṇam | cittaṃ ti cittaṃ nāma | vijānātīti vijānanam | etc. *Ends*: Abhidhammāvatāraṭṭikā niṭhitā | Mantalācalaṃ . . . | tena rañṇā dhammikenā | ravivaṃsena dhimatā | rājārājapūjiteṇa | cakkābhi . . . | dhammakyausūtilaṇṇanam | kavisīhassa nirutti | ghaṭṭā . . . | yābhidhammāvatāraṇassa | ṭikā sā tena sādhunā || . . . bhava ti | Cakrā . . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 62.

**122.** (440) 186 leaves numbered ka—tū, 10 lines. Contains ABHIDHAMMATTHASAṄGAHADĪPAṆĪ. *Begins*: Mahā-

kāruniko Buddho | ñeyyasāgarapārāgo | samāsañkappa-  
cittassa | samārakkhatu me manañ || saddhammathīti-  
kāṃ' āhañ | Abhidhammatthasaṅgaha- | gandhassa (i.e.,  
ganthassa) Dīpaniṃ likkhañ | sotūnañ pitivaḍḍhanañ ||  
porāṇehi katā nekā | santī yā pana vaṇṇanā | tā yasmā  
atigambhīrā | mahāpaññehi gocaro | samrā taruṇabuddhī-  
hi | jānituñ atidukkharā || tasmā sukkena vācetum |  
paññābhāyanakālato | anurūpañ suviññeyyañ | tañ vaṇ-  
ṇanañ kariyate || Bho ācariya tattha vuttābhidham-  
matthā ty-ādivacanam eva avatvā, etc. *Ends* : ayañ ca  
gandho || Yāva Buddho ti nāmañ pi | suddhacittassa  
tādino | lokamhi lokajetṭhassa | pavattati mahesino ||  
tāva tiṭhatu lokasmiñ | lokanittaraṇesinañ | assento  
kulaputtānañ | nayañ paññāvisuddhiyā ti || *Abhi-*  
*dhammasaṅgahaḍīpanī* samattā || Sakkarāj 1214 ;  
after which one line in Burmese.

**123.** (438) 259 leaves numbered ka—phe, 9 lines.  
1 *Part* in the margin · Saṅgrahaṭīkā hoñ pāṭh. Contains  
a ṬĪKĀ ON ABHIDHAMMATTHASAṅGAHA. *Begins* : Bhad-  
dant-ānuruddhācariyo pakaraṇārabbhe maṅgalādi at-  
thañ ratanattayapaṇāmañ tadatthapayojanavisesanañ ca  
dassetum āha : Sammāsambuddham atulañ | la | Abhi-  
dhammatthasaṅgahan ti | tattha sasaddhammagañut-  
tamañ atulañ sammāsambuddhañ abhivādiya Abhi-  
dhammatthasaṅgahañ bhāsissan ti sambandho | etc.  
*Ends* : tañ ettāvataṃ navahi pariccedehi parinīṭhitañ  
mayā niṭṭhānañ pāpitan ti attho || niṭṭhitañ || 2 *Part*  
contains a ṭīkā on Abhidhammatthasaṅgaha, called  
ABHIDHAMMATTHAVIBHĀVANĪ | by Sumaṅgala. *Begins* :  
Visuddhakarapaññānañ | Buddhañ sambuddha-  
pūjitañ | dhammañ saddhammasambhūtañ | natvā  
saṅghañ niraṅgaṇañ || Sāriputtañ mahātherañ | pari-  
yattivisāraḍaṇañ | vanditvā sirasā dhīrañ | guruñ gāra-  
vabhājanañ || vaṇṇayissañ samāseṇa | Abhidhammattha-  
saṅgahañ | ābhidhammikabhikkhunañ | parañ pitivaḍ-  
ḍhanañ | porāṇehi anekāpi | katā yā pana vaṇṇanā |  
na tāhi sakkā sabbattha | attho viññātave idha || tasmā  
linatthapadān' ettha | sādhippāyaṃ ahāpayañ | vibhā-

vento (MS. -vanto) samāseṇa | racayissāmi vaṇṇanan ti ||  
 Paramavicittanayasamannāgataṃ, etc. *Ends*: Iti Sāri-  
 puttamahātherassa sissena racitā Abhidhammat-  
 thavibhāvanī (MS. nīyā) nāma Abhidhammattha-  
 saṅgahaṭṭikā niṭhitā. Cfr. Journal of the P. T. S., 1882,  
 p. 84, and 1886, p. 62. 3 *Part* contains ABHIDHAMMAT-  
 THASAṄGAHASAṆKHEPAVAṆṆANĀ by Saddhammajoti-  
 pāla *Begins*: Tikkhattuṃ, etc. *Ends*: . . . dīṭha-  
 dhammasamparāyikatthānusāsakassa Satthuno sāsana-  
 hitakāmānaṃ Laṅkādhīpaparadīpavāsinaṃ sotujanānaṃ  
 pariyattinṃ pariyāpuṇantena chabbāṭo ti vissutena visud-  
 dhabuddhiviriyasīlācāraguṇasamannāgatehi tipīṭakadha-  
 ragurūhi gahita - Saddhammajotipālo ti nāma vāyena  
 therena katā Abhidhammatthasaṅgahasaṅkhepavaṇṇanā  
 niṭhitā || 10 more lines in Pāli. Cfr. Journal of the  
 P. T. S., 1882, p. 85, 1886, p. 74. 4 *Part* con-  
 tains APHEGGUSĀRADĪPANĪ by Mahāsuvaṇṇadīpa-  
 thera (?). *Begins*: Ye te c' abbhatitā Buddhā | ye ca  
 Buddhā anāgatā | tesu pi ekamekassa | guṇasārā aṅkha-  
 yeyyā | tesaṃ ca sabbasaṅghānaṃ | tath' eva guṇarā-  
 sayo | sabbe te me na lāṭe va | paṭiṭhapemi sabbadā ||  
 sabbagandhesu yo sāro | sukhūmo atigambhiro | taṃ  
 gahetvāna bhāsissaṃ | Apheggusāradīpaninṃ || vaṇṇanaṃ  
 cūḷaṭṭikāya | vicittanayamaṇḍitaṃ | taṃ me suṇātha  
 sādhaṇo | paṇḍitā suddhamānasā || sutvā ca sukhūmaṇ-  
 ṇānaṃ | pesayetvāna nītabbaṃ | apesayetvānītabbaṃ |  
 garahaṃ dosaropanan ti || Pakaraṇābbhe paṭhamāṃ, etc.  
*Ends*: Icc-evam upāyaladdhe Hamsavatīnagare Sivali-  
 deviya ācariyena Parakkamaabāhalarājaputtena paññāja-  
 varājabhātubhūtena tipīṭakadhara - Mahāsuvaṇṇadīpatthe-  
 rena racitā Apheggusāradīpanī nāma cūḷaṭṭikāya  
 vaṇṇanā samattā | Imarū pana pakaraṇaṃ accantaṃ  
 sāsana-jotanattikā attukkamaṇṣana upārabbarahitā paṇḍi-  
 tājātikā kulaputtā sukhūmena nīṇena upaparikkhitvā  
 sārattathanayaṃ paṭilabhissanti | tasmā Apheggusāradī-  
 panitti vuccati || Tena me puññatejēna | cīraṃ tiṭṭhatu  
 saddhammo, etc. Seven lines more in Pāli and 26 lines  
 in Burmese. Cfr. Forchhammer's Report, p. x.

**124.** (429) 272 leaves numbered ka—bai, 9 lines; in the margin: Maṇisāramañjūsā ṭikā pāṭh. Contains 1 *Part* of MAṆISĀRAMAÑJŪSĀ, a ṭikā on Abhidhammatthavibhāvanī by Ariyavaṁsa; Cfr. Journal of the P. T. S., 1886, pp. 65 and 75.

**125.** (428) 319 leaves numbered bū—lāh, a—āh, and kya—thye. Contains 2 *Part* of MAṆISĀRAMAÑJŪSĀ.

### THE DOCTRINE.

**126.** (150) 241 leaves numbered ka—pa, 9 lines. Contains MILINDAPAÑHA. *Begins*: Milindo nāma so rājā, Sāgalāyaṁ puruttame, upagañchi Nāgasenaṁ, Gaṅgā ca yathā sāgaraṁ || etc. *Ends*: Milindapaṇ ho niṭhito || 30 lines in Burmese.

The book has been published by V. Trenckner in 1880.

**127.** (156) 186 leaves numbered ka—pu (kā—ñāh missing), 9 lines. Contains *another copy* of the former book.

**128.** (297) 242 leaves numbered ka—phā, 9 lines; in the margin: Visuddhimag Aṭhakathā pāṭh. Contains the 1 *Part* of VISUDDHIMAGGA by Buddhaghosa. *Begins*: Sile patiṭhāya narosappañño | cittāṁ paññaṁ ca bhāvayaṁ, etc. *Ends*: Yathā cāyaṁ evaṁ Tissadatta-thero pi sāyaṇu.

**129.** (179) 196 leaves numbered pha—lāh, a—āh, and kya—ñyi; in the margin: Visuddhimag Aṭhakathā pāṭh. Contains the 2 *Part* of VISUDDHIMAGGA. *Begins*: samaye nhāyitvā katuttarāsāṅgo mahābodhiṁ vandissāṁti, etc. *Ends*: Visuddhimaggapakaraṇaṁ niṭhitaṁ || Cakrā. . . 26 lines in Burmese.

**130.** (284) 1 *Part* 11 leaves numbered ka—kaṁ, 9–11 lines in a page; in the margin: Jinālaṅkāra cākriya pāṭh. Contains JINĀLAṅKĀRA by Buddhadatta, according to Gray by Buddharakkhita. *Begins*: Yo lokatthāya Buddho janasutabhariyā aṅge jīve cajitvā | etc. *Ends*: Jinālaṅkāra. 2 *Part* Jinālaṅkāra cākriya nīya in Burmese. 3 *Part* Burmese book called Tigumbacetīya-

thomana. Cfr. Journal of the P. T. S., 1886, pp. 69 and 72. Jinālaṅkāra was published by Gray in 1894.

**131.** (151) 209 leaves numbered ka—jhi, 9 lines, in the margin: Netti pālito pāṭh. 1 *Part* contains NETTIPAKARAṆA by Kaccāyana. *Begins*: Yam loke pūjaye | salokapālo sadā namassati ca | etc. *Ends*: Ettāvatā samattā Netti yā āyasmatā Mahākaccānena bhāsītā Bhagavatā anumoditā mūlasaṅgitiyaṁ saṅgītā ti | Nettipakaraṇaṁ niṭṭhitaṁ. 2 *Part*, 110 leaves, jhī—du, 9 lines, contains PEṬAKOPAḌESA by Kaccāyana. *Begins*: Namo sammāsambuddhānaṁ paramatthadas-sīnaṁ silādiguṇapāramippattānaṁ || duve hetū duve paccayā sāvakassa samādiṭṭhiyā uppādāya parato ca ghoso saccānusandhi ajjhataṇṇaṁ ca yonisomanasikāro | tattha katamo parato ghoso | etc. *Ends* Therassa Mahākaccāyanassa Jambūvanavāsino Peṭakopaḍeso samatto || 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 59.

**132.** (152) 187 leaves numbered ka—te, 9 lines; in the margin. Netti Aṭhakathā pāṭh. Contains NETTIPAKARAṆASSA ATTHASAMVANNANĀ by Dharmapāla. *Begins*: Makākārunikaṁ nāthaṁ | ñeyyasāgarapāraguṁ | etc., see No. 87 hutvāhan tassa tejasā || tṭhitiṁ ākaṅkhamānena | ciraṁ saddhammanettiyā | Dhammarakkhitaṇāmena | therena abhiyācito || Padumuttaranāthassa | pādamūle pavattitaṁ | passatā abhinīhāraṁ | sampattaṁ yassa mat-thakaṁ || saṁkhittaṁ vibhajantānaṁ | eso aggo ti ādinā | tṭhapito etadaggasmūṁ | yo mahāsāvakuttamo || chaḷa-bhiṇṇo vasipatto | pabhinnapaṭisambhido | Mahākaccāyano thero | Sambuddhena paṣāṁsito || tena yā bhāsītā Netti | Satthārā anumoditā (M.S. -to), sāsanassa sadāyat-tā | navaṅgass' atthavannanā || tassa gambhiraṇṇāṇehi | ogahetabbabhāvato | kiṅcāpi dukkarā kātuṁ | attha-samvannanā mayā || sahasamvannanaṁ yasmā | dharate Satthu sāsanam | pubbācariyasīhānaṁ | tiṭṭhate ca vinic-chayo || tasmā taṁ upanissāya | ogāhetvāna pañca pi | nikāye peṭakenāpi | saṁsandetvā yathābalaṁ || suvisud-dham āsaṁkiṇṇam | nipuṇatthavinicchayaṁ | Mahāvi-



hāravāsīnaṃ | samayaṃ avilomayaṃ || mahādalekhaṃ  
 vajjetvā | pāliṃ sammāniyojayaṃ | upadesaṃ vibhāvento  
 (MS. -vanto) | karissāṃ' atthavaṇṇanaṃ || iti atthaṃ  
 asaṃkiṇṇaṃ | Nettipakaraṇassa me vibhajantassa sak-  
 kaccāṃ | nisāmayatha sādhabo ti | Tattha ken' athena  
 netti | saddhammanayanathena | etc. *Ends* : Ba da ra-  
 tittha viharavāsina ācariya - Dhammapālena katā  
 Nettipakaraṇassa Atthasaṃvaṇṇanā samattā  
 ti | Cakrā. . . 28 lines in Burmese. Cfr. Journal of the  
 P. T. S., 1886, p. 69.

**133.** (153) 111 leaves numbered ka—ñi, 9 lines ; in the  
 margin : Netti ṭikā hoṇ pāṭh. Contains a ṭikā on the  
 previous book called Nettiaṭṭhakathāya LĪNATTHAVAṆ-  
 ṆANĀ. *Begins* : Saṃvaṇṇanārambhe ratanattayavandanā  
 saṃvaṇṇetabbassa dhammassa pabhavanissayavissuddhipa-  
 ṭivedanattamaṃ, taṃ pana dhammasaṃvaṇṇanāsuviññūnaṃ  
 bāhumānappādanattamaṃ | etc. *Ends* : Nettiaṭṭhakathāya  
 Līnatthavaṇṇanā niṭhitā, bhāṇavāraparimāṇato  
 samādhikaterasabhāṇavārā ti || Cakra. . . 28 lines in  
 Burmese.

**134.** (158) 200 leaves numbered ka—ḍaṇṇ and ṇā—dau,  
 9 lines. 1 *Part*, in the margin : Lokadīpakasāra pāṭh. Con-  
 tains LOKAPPADĪPAKASĀRA by Me dha ṇi k a r a. *Begins* :  
 Seṭṭhaṃ seṭṭhaṃ dādaṃ Buddhaṃ | loke lokagganāyakaṃ |  
 lokabandhuṃ mahāvīraṃ | lokanāthaṃ namāmyahaṃ ||  
 lokanāthena tenāpi | lokekācariyena yo | pūjito taṃ ca  
 saddhammaṃ | vande gambhīraṃ uttamaṃ || loke lokag-  
 ganāthassa | puttabhūtaṃ gaṇuttamaṃ | puññakhettaṃ  
 sukhesinaṃ | vandāmi sirasā rahaṃ || vandanto vipulaṃ  
 puññaṃ | vaccani ratanattaye | tassa tejena hantāna |  
 antarāye asesato || karissāmi samāseṇa | Sāralokappadī-  
 pakāṃ | tilokappabhavaṃ sammā | ñāpetuṃ Jinadesi-  
 taṃ || nissāya muninā vuttaṃ | sesagandhesu sārakaṃ |  
 gahetvā bhaññaṃ mānaṃ me | nisāmayatha sādhuṃ ti ||  
 Tattha Lokappadīpakaṃ ti lokassa uppattidīpakaṃ | tattha  
 loko ti, etc. *Ends* : Sīriratanapūrābhīdhāne-m-uttamana-  
 gare setarakuñjarādhipatibhūtaṃ mahārañño mātubhū-  
 tāya subhaddāya mahādeviyā kārīte tipupaṭalachādayite

sovaṇṇamayamahāvihāre vasantena silācārādisampannena  
 tipīṭakapariyattidharena saddhābuddhiviriyaapaṭimaṇḍitena  
 Sihalaḍiṭṭhe araṇṇavāsinaṃ pasāṭhamahātherānaṃ vaṃsā-  
 laṃkārahūtena Medhañkara-mahātheradhyappatitena  
 saṃgharaṇṇā kato 'yam Lokappadīpakasāro ti. Anena  
 puṇṇena susambhūten' ahaṃ | sayambhūtaṃ yāva ca  
 pāpuṇe varaṃ | nirantaraṃ lokahitassa kāraako | bhava  
 bhaveyyaṃ saraṇehi pūjito | antarāyaṃ vinā sāro | yathā  
 niṭṭhaṃ upāgato | tathā niṭṭhaṃ susaṃkappā | sattānaṃ  
 dhammanissitā ti || Lokappadīpakasārapakara-  
 ṇaṃ mahāsaṃgharājena Milindarājassa garuṇā  
 racitaṃ samattaṃ || Yattha yattha bhava jāto | puriso  
 homi paṇḍito | ekakkharapadaṃ disvā | sabbaṃ jānāmi  
 so ahaṃ || 2 lines in Burmese. Cfr. Journal of the  
 P. T. S., 1882, p. 126, 1886, p. 64.

2 *Part* contains CHAGATIDĪPANĪ. *Begins* : Anappakappo  
 pacitakusalasamuditadasabalacatuvesārājādiguṇagaṇama-  
 ṇimayukha, etc. *Ends* : Devakhaṇḍaṃ samattaṃ ||  
 Chagatidīpaniyā aṭhakathāya samattā ni || Sāmino  
 Soṭṭhino rājā gandhappo Maṇḍhātuko Nimirājā Dham-  
 mapālo ete cha gati saṃgatā || Idāni Sammāsaṃ-  
 buddho sattavārena āgato || Chagatidīpanī niṭṭhitā ||  
 Cakrā. . . 27 lines in Burmese.

## HISTORY.

**135.** (181) 47 leaves numbered ka—ghaṇ, 9 lines; in  
 the margin : Dīpavaṇ pāṭh. Contains DĪPAVAṂSA.

The book was published by H. Oldenberg in 1879.

**136.** (149) 262 leaves numbered ka—phau, 9 lines. 1  
*Part* contains DĪPAVAṂSA. *Ends* : Maṇḍalācalaṃ nis-  
 sāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ  
 va | Jambūḍipassa sikharaṃ || dhammañcarā tato  
 raṇṇā | vaṃsānaṃ vaṃsaṃ uttamaṃ | rājarājābhima-  
 titā | Jinacakkābhijotanaṃ || sūrinā yena laddhabbaṃ |  
 dhammakyausūtilaṇjanaṃ | kavisīhena saddogha | ma-  
 hāvīpinācārīnā || pamuṭṭhenānulekhānaṃ | vilekhādela-

missako | yo Dīpavaṇṣābhīdhāno | gandho so tena  
sādhunā || yathāmūlaṁ tathā katvā | mahussāhena  
sodhito | tenānelakāyavaco | so 'haṁ homi bhavē bhavē  
ti || 2 lines in Burmese. Cfr. No. 121.

2 *Part* contains MAHĀVAṂSA, one part of which was published by Turnour in 1837, and another part by Sumaṅgala in 1877

3 *Part* contains BODHIVAṂSA *Begins*: Yassa mūle  
nisinno va | sabbāriyayaṁ akā | patto sabbaññutaṁ  
Satthā | vande taṁ bodhipādapaṇi.

The Mahā-Bodhi-Vaṁsa was edited by S. Arthur Strong in the Pali Text Society's writings for 1891, and by Pedinnoruwe Sobhita in Ceylon, 1890.

**137.** <sup>(Old number missing)</sup> Fine MS. in a linen wrapper. 1 *Part*, 79 leaves numbered ka—che, 10 lines. Contains MAHĀVAṂSA. 2 *Part*, 228 leaves numbered chai—ye, in the margin: Mahāvaṇṣa ṭīka. Contains a commentary on Mahāvaṁsa, called PADYAPADĀNUVAṂSAVAṆṆANĀ. *Ends*: . . . ye pāṇabhūtā sukhitā bhavantu te ti || Padyapadoruvaṁsaṁvaṇṇanā vaṁsattappakāsaṇi ṇiṭhitā || Mantalācalaṁ . . . pureyyaṁ jātijātiyaṁ ti. Cfr. infra.

**138.** (166) 298 leaves numbered ka—mau, 9 lines; in the margin: Mahāvaṇṣa ṭīka pāṭh. Contains PADYAPADĀNUVAṂSAVAṆṆANĀ. *Begins*: Buddhijanaṇapadumavibhūtanuttaro | ravikulambarapabhāsituttago | etc. *Ends*: Padyapadoruvaṁsaṁvaṇṇanā vaṁsatthapakāsaṇi ṇiṭhitā || Mantalācalaṁ nissāya | yo māpeti mahāpuraṁ | Indālayaṁ hasantaṁ va | Jambudīpassa sikharaṁ || dhammañcarā tato raññā | vaṁsānaṁ vaṁsamuttamaṁ | rājarājābhīmahitā | Jinacakkābhijotanaṁ || sūrinā yena laddhabbaṁ | dhammakyaubhūtilaṇjanaṁ | kavisihena saddogha | mahāvīpinacārinā || paramparā likhitena | yā yaṁ vākya-padaṁkharā | vipallāsā paribhathā | puna lekhā ca nekadhā || Mahāvaṁsaṁsaṁsa ṭīkā sā | mahussāhena sodhitā | yathāmūlaṁ tathā katvā | ten' atthacintinā mayā | yam etena mayā puññaṁ | ito aññaṁ ca sādhitā | sabbaṁ tam adhikaṁ bodhiṁ | sādhetu aciraṁ varaṁ || yāva sādheti na tāva | so 'haṁ nen' atihetuko | sugatīsu

kule addhe | suddhe ucce ca uttame || hutvānelakāya-  
vaco | sabbasattahitesiko | bodhihetu dasadhamme |  
pūreyyaṃ jātijātiyaṃ tī | sukho Buddhānaṃ uppādo |  
sukhā saddhammānadesanā | sukhā saṅghassa sāmaggi |  
samaggānaṃ tapo sukho || Cakra. . . 28 lines in Burmese.

**139.** (180) 86 leaves numbered ka—jā, 11 lines. 1 *Part* contains DHĀTUVAMSA ; 2 *Part*, DĪPAVAMSA ; 3 *Part* THŪPAVAMSA.

**140.** (904). 16 leaves numbered dhī—nāh, 9 lines. Contains DĀṬHADHĀTUVAMSA by Dhammakitti. Published twice in Ceylon, and re-published in the Journal of the P. T. S., 1884.

**141.** (991) 16 leaves numbered dhī—nāh, 9 lines. *Another copy* of the previous book.

**142.** (990) 41 leaves numbered pa—bhu, 9 lines. Contains a ṬĪKĀ ON DĀṬHADHĀTUVAMSA. *Begins* : Namāmi pavaraṃ pupphaṃ | saddhammamadhurāvahaṃ | etc. *Ends* : D ā ṭ h ā d h ā t u v a ṃ s a ṭ i k ā samattā.

#### GRAMMAR, VOCABULARY, RHETORIC, ETC.

**143.** (487) 1 *Part* 61 leaves numbered ka—ca, 10–11 lines. Contains KACCĀYANA'S GRAMMAR with its commentary. 2 *Part*, 278 leaves, ka—bhā, is a Burmese interpretation of it.

Kaccāyana's Grammar was published by F. Mason, Toungoo, 1868, and by E. Senart at Paris, 1871. And Kārakakappa and Nāma- by E. Kuhn in his Kaccāyanapakaraṇa Specimen (1–)2, Halis, 1869–71, and Ākhyātakappa in Alwis' "Introduction to Kachchāyana's Grammar," Colombo, 1863.

**144.** (481) 1 *Part* 127 leaves numbered ka—jī, 9 lines. Contains KACCĀYANA'S GRAMMAR. *Ends* : Iti Kittabbi-dhānakappe Uṇādikappo chaṭṭho kaṇḍo || Cakra. . . 30 lines in Burmese. 2 *Part* 39 leaves numbered ka—ghī. Contains BĀLĀVATĀRA by Vācissara. *Begins* : Buddhān tidhābhivanditvā | etc. *Ends* : Bālāvatāraṃ niṭṭhitaṃ ||

Bālāvatāro yañ gandho | sāsanass' upakārako | Tampa-  
 paṇṇiyakkharato | āvattehīti sādhu kañ || silādihi sampan-  
 nassa | visāradassānekesu | sāsanalokagandhesu | mahā-  
 thesesu pesitañ || āgamma parivattitañ | sādarañ tena  
 puññaena | saṁsaranto bhavābhava | sabbakammesu  
 sippesu | pāragū vijjāthānesu | bhaveyyaṁ jātijātiyañ |  
 sakiñ dassanamattena | appamatto va dhāraye || Cakrā. . .  
 28 lines in Burmese.

Bālāvatāra has been published by Devarakkhita at Colombo in 1869, 1885, and with an English Translation and Notes by L. Lee in 1892, in the "Orientalist," vol. ii. Cfr. Journal of the P. T. S., 1886, p. 62.

**145.** (484) 1 *Part* 12 + 86 leaves numbered ka—kāh and ka—jā, 9 lines. Contains KACCĀYANA'S GRAMMAR, and its commentary. 2 *Part* 27 leaves numbered ka—gi. Contains ABHIDHAMMATTHASAṄGAHA by Anuruddha.

The latter has been published by Prof. Rhys Davids in the Journal of the P. T. S. for 1884, pp. xi and 1, and at Colombo, 1891. Cfr. Journal of the P. T. S., 1886, p. 61.

**146.** (485) *Another copy* of the previous MS.

**147.** (443) Contains **1.** KACCĀYANA'S GRAMMAR. **2.** ABHIDHĀNAPPADĪPIKĀ by Moggallāna. **3.** ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṅgala; cfr. supra No. 123, 2. **4.** ABHIDHAMMATTHASAṄGAHA by Anuruddha, cfr. No. 145. **5.** ABHIDHAMMATTHAVIBHĀVANĪ.

Abhidhānappadīpikā was published by Subhūti, 1865, and a second time in 1883, together with a Complete Index with Explanatory and Grammatical Notes, Colombo, 1893.

**148.** (10) Contains **1.** KACCĀYANASUTTA. **2.** ABHIDHAMMATTHASAṄGAHA. **3.** ABHIDHĀNAPPADĪPIKĀ. **4.** SUBODHĀLAṆKĀRA, "Easy Rhetoric" by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. **5.** VUTTODAYA, "Exposition of Metre," by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. **6.** BHIKKHUNĪPĀTIMOKKHA. Cfr. supra No. 19–23. **7.** BHIKKHUPĀTIMOKKHA. Cfr. supra No. 19–22. **8.** KHUDDASIKKHĀ. Cfr. supra No. 23. **9.** MŪLASIKKHĀ. Cfr. supra No. 23. **10.**

KANĀHĀVITARAṆĪ. Cfr. supra No. 26. **11.** SAMBANDHACINTĀ, "Reflections on Relation of Cases," by Saṅgharakkhita. Cfr. Westergaard's Catalogue, p. 107. **12.** SADDATTHABHEDACINTĀ by Saddhammasiri. See Journal of the P. T. S., 1886, pp. 63 and 72. **13.** KĀRIKĀ by Dhammasenapati. See Journal of the P. T. S., 1886, pp. 63 and 73. **14.** KACCĀYANASĀRA by Rassathera. **15.** SADDAVUTTI by Saddhamma. **16.** JĀLINĪ by Nāgita. Cfr. No. 152, 5; see Journal of the P. T. S., 1886, p. 74. **17.** KACCĀYANABHEDA by Rassathera; and **18.** a *Burmese Commentary*. Cfr. G. E. Fryer's Note on the Pāli Grammarian Kaccāyana, Calcutta, 1882, and Forchhammer's Report. As for K-sāra and K-bheda, cfr. Journal of P. T. S., 1886, p. 74.

Vuttodaya and Subodhālaṃkāra have been published by Fryer respectively in J. A. Society of Bengal, 1877, and Calcutta, 1875.

**149.** (492) 372 leaves numbered ka—hāh, 9 lines; in the margin: Sandhinyāsa . . . Uṇāḍinyāsa. Contains MUKHAMATTADĪPAṆĪ, a commentary on Kaccāyana by Vimālabuddhi. See Fryer's Note on Kaccāyana, p. 6, and Journal of the P. T. S., 1886, p. 70.

**150.** (483) 48 leaves numbered ka—ghāh, 10 lines. Contains KACCĀYANAVAṆṆANĀ, by Mahājivita. Cfr. Fryer's Note, p. 10.

**151.** (489) 325 leaves numbered ka—la, 9 lines. Contains KACCĀYANAVAṆṆANĀ. *Begins*: Avisuddhassa janassa | suddhisampāpakam Jinaṃ | mohassa dhammasakam dhammaṃ | natvā Saṅghaṃ niraṅgaṇaṃ || t̐hapitakam etad aggamhi | eso aggo ti ādinā | natvā taṃ ca mahātheraṃ | Nyāsādikāraṇaṃ pi ca | Buddhapīyācariyaṃ ca | Rūpasiddhivīdhāyakaṃ | Saddanītikāraṇaṃ ca | tatiyam Aggapaṇḍitaṃ | Nissāyakaṇaṃ cāpi | Niddesakāraṇaṃ pi ca | vanditvā tesam ālamba | nicchayaṃ suvinicchitaṃ | yatipotānaṃ atthāya | kassaṃ Kaccānavanṇanaṃ || Seṭṭhaṃ tilokamahitaṃ, etc. *Ends*: Iti Kaccāyanavanṇanāyaṃ kit bhiddhānakappe uṇādikappachaṭṭhaṃ kaṇḍavanṇanaṃ || Navasate Sakkarāje | aṭṭhahi sītiyaṃ

ca | patte kattikamāsassa | sukkapakkhathame dine |  
 nātisaṅkhepavitthārā (MS. -ro) | siddhā Kaccānavan-  
 ṇanā | Paṇḍyābhikhyātapuramhi | Nāssitaddhajasanni-  
 bho | Laṅkato Nandamūlādi | leṇasimādikehi ca | nadī-  
 pabbatavāpīhi | cittehi parivārīto | nago Abhayagīrti |  
 sabbadisāsu pākato || Hamsāvatīpurindassa | pañcaseti-  
 bhasāmino | nattho yo Surujanāti | nāmenāsi supākato ||  
 akāsi so etthāvasaṃ (MS. -pāsai) | rammaṃ devasabho  
 mamaṃ | vasati ettha yo thero | sāsanaṃ hitāvaho ||  
 mahāsaddena sahita | Viṇṇāsaṃ vīṇāminā | racitā tena  
 therena | esā Kaccānavanṇanā || Saddhammo suciraṃ  
 ṭhātu | bhūpo pātu mahitalaṃ | vassat' ambhudharo  
 kāle | dhamme tiṭhantu paṇino-ti || Cakrā. . . 16 lines in  
 Burmese.

**152.** (439) Contains **1.** KACCĀYANABHEDA by Rassa-  
 thera. **2.** SAMBANDHACINTĀ by Saṅgharakkhita-  
 thera. **3.** SADATTHABHEDACINTĀ by Saddhamma-  
 sīri. **4.** KACCĀYANA. **5.** SADDASĀRATTHAJĀLINĪ by  
 Nāgita; cfr. No. 148, 16. **6.** VUTTODAYA by Saṅ-  
 gharakkhita. **7.** SUBODHĀLAMKĀRA by Saṅgha-  
 rakkhita. **8.** ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṅ-  
 gala. Cfr. Fryer's Note, and Journal of the P. T. S.,  
 1886, pp. 70, 72, 74.

**153.** (493) 183 leaves numbered ka—ti, 9 lines. Con-  
 tains a ṭīkā on Kaccāyana called NYĀSAPPADĪPA.  
*Begins:* Saṃsāravantaḡamanantaḡaṇādhivāsaṃ | nirun-  
 dhayūpagatañeyyam anāthanāthaṃ | Buddhaṃ dhammam  
 adhiṇīharam aggaṃsaṃghaṃ | Nyāsappadīpaṃ abhinanṇa  
 karomi sādhuṃ || pakaraṇasaṃvaṇṇārambhe° sakalajjhāt-  
 tikabāhīrantarāya nīvaraṇasamatthaṃ ratanattayapaṇā-  
 mavacanaṃ attano ratanattaye saddhādiguṇasampadāva-  
 bodhanatthaṃ | taṃ viññūnaṃ cittārādhanatthaṃ, etc.  
 The latter part after ākhyāta is missing.

**154.** (38) 316 leaves numbered ka—ī, 9 lines. Con-  
 tains **1.** KACCĀYANASĀRAṬĪKĀ by Sirisaddhammavi-  
 lāsa; and **2.** KACCĀYANABHEDAṬĪKĀ by Ariyavaṃsa.  
 See Fryer's Note on K., p. 11; cfr. Journal of the P. T. S.,  
 1886, p. 74.

**155.** (495) 131 leaves numbered ka—tū, 10 lines. Contains **1.** RŪPASIDDHI by Buddhappiya; and **2.** RŪPASIDDHIṬĪKĀ.

Cfr. Grünwedel's "Das sechste Kapitel der Rūpasiddhi," Berlin, 1883, and Maha Rupa Siddhi, Colombo, 1893.

**156.** (507) 266 leaves numbered ka—bā, 9 lines. *Another copy* of the previous MS.

**157.** (496) 133 leaves numbered mäh—lāh, a—āh, and kya—gyāh, 9 lines; in the margin: Niruttisāramañjūsāṭikā pāṭh. Contains part of NIRUTTISĀRAMAÑJŪSĀPAKARAṆA by Saddhammaguru. Cfr. Fryer's Note on K. p. 11.

**158.** (539) 135 leaves numbered ka—thi, 9 lines. Contains MOGGALLĀNASUTTA, VUTTIMOGGALLĀNA, NVĀDIMOGGALLĀNA, MŪLAMOGGALLĀNA.

**159.** (47) 363 leaves numbered ka—hi, 11 lines. Contains SADDANĪTIPPAKARAṆA by Aggavaṃsa. *Ends:* Arimandapuravāsina Aggavaṃsācariyena katarā Saddanītipakaraṇaṃ niṭṭhitaṃ. 37 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 72.

**160.** (504) 80 leaves, ka—chai, 10–11 lines. Contains a fragment of SADDANĪTI.

**161.** (506) 176 leaves numbered dā—lo, 9 lines. Contains SADDANĪTIDHĀTUMĀLĀ. *Begins:* Itoparan tu sarato | kakārantādi bhedato | dhātuyo dhātunippanna | rūpāni vīvidhāni ca | sāṭhakathe piṭakamhi | jinapāṭe yathābalaṃ | nayaṃ upaparikkhitvā | samāseṇa katiss' aham || i gatiyaṃ yesaṃ dhātūnaṃ gatiattho | buddhi pi lesam attho | pavattipāpuṇāni pi | tatra gamaṇaṃ duvidhaṃ kāyagamaṇaṃ nāṇagamaṇaṃ ca | tesu kāyagamaṇaṃ nāma iriyāpathagamaṇaṃ | nāṇagamaṇaṃ nāma nāṇupatti | tasmā payogānurūpeṇa gacchatīti padassa jānātīti pi attho bhavati | etc. *Ends:* Iti navaṅge sāṭhakathe Piṭakattāye byappathagatisu viññūnaṃ kosallatthāya kate Saddanītippakaraṇe sabbagaṇavinicchayo nāma aṭṭharaṣaṃ paricchedo | Saharūpavibhāvanāya Dhātuvibhāvanā niṭṭhitā || Saddanīti dhātumālā pāṭh.

**162.** (1026) 13 leaves numbered ka—kha, 10 lines. Contains SADDABINDUṬĪKĀPAKARAṆA. *Begins:* Namassi-



tvāna Sambuddhaṃ | lokakhīṇamahodayaṃ | dhammañ  
 ca vimalaṃ saṅghaṃ | puññakhettaṃ anuttaraṃ  
 saddasatthaṃ icchantena | tikkhapaññavisāraṇaṃ | bhik-  
 khunā nāṇakittena | parisuddhagūṇesinā || yācito 'haṃ  
 karissāmi | Saddabinduvinicchayaṃ | porāṇehi katā  
 nekā | santi yā pana vaṇṇanā || na tāhi sakkā subuddhuṃ |  
 atisaṅkhepaatthato | tasmā naṃ vaṇṇayissāmi | sabbe  
 suṇātha sādhaṃ | pacchā tabbinicchayaṃ ca | sādhu  
 gaṇhantu tatthikā | etaṃ samāvicāretvā | yuttaṃ  
 gaṇhantu paṇḍitā || ayuttaṃ pana chaṭṭentu | mā ca issā  
 bhavantu te ti || *Ends* : Iti bhaddanta-Sīrisaddham-  
 makitti - Mahāphussadevathereṇāyaṃ katā  
 ṭikā || Saddabinduṭṭikāpakaraṇaṃ niṭhitaṃ.

**163.** (488) 1 *Part*, 48 leaves numbered ku—nī, 10 lines. Contains **1.** VIBHATYATTHA II by Saddhammañāṇa with a Burmese commentary on Vaccaṇācaka and Vibhatyattha. **2.** VACCAVĀCAKAVAṆṆANĀ by Saddhammanandi. **3.** VIBHATYATTHADĪPANĪ. **4.** VACCAVĀCAKADĪPANĪ.

2 *Part*, 55 leaves numbered ka—ñe. Contains **5.** VACCAVĀCAKA III. **6.** VIBHATYATTHA III. with a Burmese commentary on the two latter. **7.** VACCAVĀCAKAṬĪKĀ. **8.** VIBHATYATTHADĪPANĪ; and **9.** VACCAVĀCAKADĪPANĪ III. Cfr. Fryer's Note on K.

Vibhatyattha is printed in Subhūti's Abhidhānappadīpikā 2 edition, Colombo, 1883, p. xiii, at the end of the book.

**164.** (490) 302 leaves numbered ka—yā, 9 lines. Contains **1.** SAMBANDHACINTĀṬĪKĀ by Abhaya. **2.** SADATTHABHEDACINTĀDĪPANĪ. **3.** KĀRIKAṬĪKĀ by Dhammasenāpati. **4.** GANDHĀBHARAṆAṬĪKĀ by Jāgarācariya. **5.** VACCAVĀCAKAṬĪKĀ. **6.** SADDAVUTTIṬĪKĀ by Jāgarācariya. Cfr. Fryer and Forchhammer, Journal of the P. T. S., 1886, p. 73.

**165.** (1071) 17 leaves numbered ge—ghaṃ, 9 lines. Contains RŪPA BHEDAPAKĀSANĪ. *Ends* : Nāṇabhivamsanāmena | saddasatthanayaññunā | dhāritasatthabhārena | therena abhiyācīto || Bodhodadhisute gāme | jātena jātiyā

mayā | J a m b u d h a j o t i n ā m e n a | racit' esā suniṭhitā |  
etc., after which a Burmese interpretation.

**166.** (513) 231 leaves numbered ka—ni, 10 lines. Contains ABHIDHĀNAPPADĪPIKĀ by Moggallāna, with a Burmese nīya.

**167.** (515) 200 leaves numbered ka—thai, 9 lines. Contains a TĪKĀ ON ABHIDHĀNAPPADĪPIKĀ. *Begins* : Yassa ñāṇaṃ sadā ñāṇaṃ | nāñeyyāñāṇakaraṃ vinā | etc. *Ends* : Abhidhānappakaraṇassa vaṇṇanā niṭhitā, 2 lines more in Pāli and 31 in Burmese.

**168.** (901) 119 leaves numbered ka—ñāṇ, 11 lines. Contains *another copy* of the previous book.

**169.** (568) 188 leaves numbered ka—tai, 10 lines. Contains RĀJINDARĀJANĀMĀBHIDHEYYADĪPANĪ with a Burmese nīya of it, and likewise a Burmese interpretation of Rājindarājanāmābhidheyyavisodhanī?

**170.** (968) 6 leaves numbered ka—kū, 10 lines. Contains VUTTODAYA by Saṅgharakkhita.

**171.** (1087) 6 leaves, ka—kū, 9 lines. Another copy of VUTTODAYA.

**172.** (508) 1 *Part* 67 leaves numbered ka—ce, 9 lines. Contains VUTTODAYA with a Burmese nīya.

2 *Part* 87 leaves, ka—ji. Contains SUBODHĀLAŅKĀRA by Saṅgharakkhita with a Burmese nīya.

**173.** (510) 246 leaves numbered ka—pū, 9 lines. 1 *Part* contains VUTTODAYA. 2 *Part*, VUTTODAYAṬĪKĀ by Nava-Vimalabuddhi. 3 *Part*,

Vepulla. *Ends* : Ācārasilādiguṇaddharena | gambhīra-paññāsamalaṅkatena | Samantapāsādikānāmakena | the-rena niccaṃ abhiyācitena, vinopadesaṃsakañāṇakena ṭīkā katā yā Vacanatthajoti | anantarāyena suniṭhitā sā dinena vīsenā anūnakena | tath' eva sabbe

etc., 4 lines more in Pāli and two lines in Burmese.

4 *Part*, CHANDOSĀRATTHAVIKĀSINĪ by Saddhammañāṇa. *Ends* : Iti Chandosāratthavikāsinī nāma Vuttodayapañcīkā samattā. 15 lines more in Pāli and 2 in Burmese. 5 *Part*, KAVISĀRA by Dharmānanda. 6 *Part*, SUDEDDASAVIKĀSINĪ. 7 *Part*, CHAPPACCAYA-

DĪPAKA. *Ends :* 'Iti paññāsīhamahā - Saddhamma-sāmi-nāmakena bhikkhunā racite Chappaccayadīpaka-gandhe vattapabhedesu vikappavidhyādīpako navamo paricchedo || Even me racito gandho | 5 lines more in Pāli and 28 in Burmese. Cfr. Fryer's "Vuttodaya," p. 370.

**174.** (157) 1—2 *Part* 70 leaves, ka—cau, 9 lines. Contains 1. VAJIRASĀRATTHASAṄGAHA, and 2. VAJIRASĀRATTHASAṄGAHAVANṆANĀ. 3 *Part*, ka—ñū, is a Burmese interpretation.

**175.** (165) 140 leaves numbered ka—ṭhai, 9 lines. Contains SIRIVICITTĀLAṆKĀRA. *Ends :* Saddhammakittimahāsāmithraviracitaṃ Sirivicittālaṅkārapakaraṇaṃ suniṭṭhitaṃ samattaṃ; after which a Burmese nīsa.

**176.** (278) 139 leaves, ka—ṭhe, 9 lines. Contains another copy of the previous MS.

# Index to the Gandhavaṃsa.<sup>1</sup>

BY MABEL BODE, M.R.A.S.

*(The numbers refer to pages of the text, Minayeff's edition in the Journal of the Pali Text Society, 1886.)*

## I.

### AUTHORS AND BOOKS.

- Aggapaṇḍita ācariya, author of Lokuppatti, 64;  
native of Jambudīpa, 67.  
Aggavaṃsa ācariya, author of Saddanītipakaraṇa, 63, native of Jambudīpa, 67.  
Aṅga (plur.) orthodox division of buddhavacana, 55;  
nine Aṅgas, 57 (see Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutaḍḍhamma, Vedalla).  
Aṅguttara-Nikāya\*\*†† divided into eleven nipātas, containing 9,557 suttas, 56,

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<sup>1</sup> When MSS. of books referred to in this index are mentioned in the catalogues of MSS. published by the Pali Text Society, the following references are added in parenthesis to the entry under the name of the book:—

(Par.) = Paris Bibl. Nat.

(Col.) = Colombo.

(Ran.) = Rangoon High School Library.

(I. O.) = India Office.

Titles marked with asterisk or dagger are works entered in the British Museum Catalogues (of Sanskrit and Pāli books) for 1876 (E. Haas) and 1877-1892 (C. Bendall) respectively. An asterisk indicates "printed in the East," a dagger "printed in Europe." The same signs doubled indicate that the printed text is incomplete or in progress.

- (1) Aṭṭhakathā on (see Manorathapūraṇī).  
 (2) Tīkā on (see Līnatthapakāsinī).  
 (3) Another tīkā on (see Sāratthamañjūsā).  
 Atitānāgatapaccuppannabuddhavaṇṇanā-  
 gāthā, 66.  
 Atthadassi a thera (see Jātaka-aṭṭhakathā).  
 Atthabyākhyāna pakaraṇa, by Cullavajira,<sup>1</sup> 60;  
 written independently, 70.  
 Anantabuddhavaṇṇanāgāthā, 66  
 Anāgatavaiṇsaṭṭh pakaraṇa, by Kassapa, 61.  
 Aṭṭhakathā on, by Upatissa; composed indepen-  
 dently, 72 (Col).  
 Anuruddha ācārya, author of three treatises (see  
 Paramatthavinicchaya, Nāmarūpa-  
 pariccheda, Abhidhammatthasaṅ-  
 gaha), 61, native of Laṅkā, 67.  
 Apadāna thirteen book of Khuddaka-Nikāya,  
 57.  
 Aṭṭhakathā on, by Buddhaghosa, 59; written at  
 request of five theras learned in the  
 Nikāyas, 69 (Col.).  
 Apaṇṇakajātakaṭṭh (see Jātaka-aṅga).  
 Abbhutadhamma eighth in list of nine Aṅgas;  
 includes all so-called Accharīya-abbhuta  
 dhammasuttas, 57.  
 Abhidhamma piṭaka,\*\* †† consisting of seven  
 pakaraṇas, 55; included in Khuddaka-  
 Nikāya, 57, also in third (Veyyākaraṇa)  
 Aṅga, 57  
 (1) Aṭṭhakathā on (see Paramatthakathā).  
 (2) Tīkā on (see Mūlaṭṭhikā) (Col.).  
 (3) Anuṭṭhikā on (see Līnatthavaṇṇanā).  
 Abhidhammāvatāra by Buddhadatta, 59; written  
 at request of his pupil, the thera Sunatī, 69 (Col).  
 Tīkā on (see Abhidhammatthavikāsanī).

<sup>1</sup> Sic. On p. 70 the author appears as Cullavimāla-  
 buddhi.

- Abhidhammagandhi (author not named), 62, 72.
- Abhidhammatthavikāsanī ṭikā, by Sumaṅgala, on Abhidhammāvatāra, 62 (Col.).
- Abhidhammatthavibhāvanī ṭikā, by Sumaṅgala, on Abhidhammatthasaṅgaha, 62; written independently, 72 (I.O., Col.).
- Abhidhammatthasaṅgaha\*† pakaraṇa, by Anuruddha, 61; written at request of the upāsaka Nambha (or Nampā), 71.
- (1) Ṭikā on (see Abhidhammatthavibhāvanī)
  - (2) Another ṭikā on (author not named), 65.
  - (3) Navaṭikā on (see Saṅkhepavaṇṇanā).
  - (4) Anuṭikā on ṭikā (see (2) Paramatthamañjūsā)
- Abhidhammatthasaṅgahavaṇṇanā by Saddhammajotipāla; written independently, at Pukkāma, 74
- Abhidhammatthasaṅgahavivaraṇa (author not named), 65; written independently, 75.
- Abhidhammatthasaṅgahaṭṭikāvivaraṇa (author not named), 65; written independently, 75.
- Abhidhammasaṅgaha (see Abhidhammatthasaṅgaha)
- Abhidhammapaṇṇarasatṭhāna by (nava) Vimalabuddhi, 64; written independently, 74 (there called Abhidhammapaṇṇarasatṭhānavavaṇṇanā).
- Abhidhānappadīpikā\* pakaraṇa by (nava) Moggallāna, 62; written independently, 72.
- Ṭikā on, 63; composed independently by an officer of state of King Sihasūra, 73.
- Ariyavaṁsa ācariya, author of five books (see Maṇisāramañjūsā, Maṇidīpa, 65; Gandhābharana, Mahānissara, Jātakaviso-dhana), native of Jambudīpa, 67; wrote at Avantipura, 67.

Asītimahāsāvakaṇṇanā gāthā, 66.

Ājīvaka (see Manorathapūraṇī).

Ānanda ācariya, author of Mūlaṭṭikā on the Abhidhamma, 60; native of Jambudīpa, 66.

Āniccabhātu an upāsaka (see Bālāvatāra). The reading is doubtful.

Itivuttaka† sixth in list of nine Aṅgas, 57; fourth book of Khuddaka-Nikāya, 57; consisting of 112 suttas, 57.

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69

Etimāsaṃhidīpikā pakaraṇa by Dhammasenāpati, 64 (see next).

Etimāsamidīpanī by Dhammasenāpati, written independently, 73.

Ṭikā on by a certain ācariya, 64; written independently, 73.

Uttama ācariya, author of ṭikās on Bālāvatāra and Liṅgatthavivaraṇa, 63; native of Jambudīpa, 67.

Uttaravinichaya by Buddhadatta, 59; written at request of the therā Saṅkhapāla, 69.

Ṭikā on, by Vācissara, 62.

Udāna† third book of Khuddaka-Nikāya, 57; fifth in list of nine Aṅgas, 57; containing 82 suttas on the Somanassañānagāthās, 57

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Udumbara ācariya, author of ṭikā on Peṭakopadesa, 65, 75.

Lived at Pakudhanagara, 65 (Makuvanagara, 75).

Upatissa ācariya, author of Aṭṭhakathā on Anāgatavaṃsa, 72; native of Laṅkā, 67.

Upasena author of aṭṭhakathā on Mahāniddeśa, 61;  
native of Laṅkā, 66

Ubhatovibhaṅga† included in first (Sutta)  
Aṅga, 57

Okāsalokasūdanī (author not named), 62; com-  
posed independently, 72 (there called Okāsa-  
loka).

Ovādagāthā, 66 (see Visatī-ovāda-gāthā).

Kaṅkhāvitaranī aṭṭhakathā by Buddhaghosa on  
Pāṭimokkhasaṅkhāyamātikā, 59;  
written independently, 69

(1) Tīkā on, (see Vinayatthamañjūsā).

(2) Another tīkā on (see Līnatthapakāsinī,  
3).

Kaccāyana (Mahā) tividhanāmācariya, 59; author of six  
books, 59; (see Mahākaccāyanagandha,  
Mahānirutti, Cullanirutti Nettī-  
gandha, Peṭakopadesa, Vaṇṇanīti-  
gandha) native of Jambudīpa; before his  
conversion chaplain to King Canda Pajjota<sup>1</sup> at  
Ujjeni in the Avanti Country, 66.

(Mahā) Kaccāyanagandha\*† by Kaccāyana,  
59; written independently, 68.

Kaccāyanabheda\*<sup>2</sup> pakarāṇa (author not named),  
64; written independently, 74 (Par.).

Kaccāyanasāra pakarāṇa (author not named), 64;  
written independently, 74 (Par.).

Tīkā on, by same author, 64; written indepen-  
dently, 74 (Par.).

Kaccāyanasāravivaraṇa (author not named),  
65; written independently, 75.

<sup>1</sup>In the text read Pajjotassa for paccotasa.

<sup>2</sup>On p. 74 Dhammānanda appears as author of  
Kaccāyanabheda Kaccāyanasāra and oṭīkā.



Kaccāyanasuttaniddesa by Saddhammajotipāla, 64; written at request of his pupil, the therā Dhammacārī, 74.

Kathāvatthu fifth pakaraṇa of Abhidhammapiṭaka, 55.

Kārikā pakaraṇa, by Dhammasenāpati, 63; written at request of the therā Nānagamhīra, 73.

Tīkā on (author not named), 65; written independently, 75.

Kāyavīratī tīkā (author not named), 65; written independently, 75.

Kumārakassapa a therā (see Dhammapada-aṭṭhakathā).

(Mahā) Kurundīgandha by a gandhācariya, 59; written independently, 68; Aṭṭhakathā on, (author not named), 59.

Koladdhajana Tīkā on, in Sanskrit, 63; written at the request of the therā Pāsādika by an officer of King Sihasūra, 73.

Khandhaka included in first (Sutta) Aṅga, 57.

Kandhakavagga † fourth vagga of Saṃyutta-Nikāya, 56.

Khuddaka-Nikāya \*\* †† containing several thousand suttas, 57; (see Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka Suttanipāta, Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Jātaka, Niddesa, Paṭisambhidāmagga Apadāna, Buddhavaṃsa, Cariyāpiṭaka, Vinayapitaka Abhidhammapiṭaka).

Khuddakapāṭha \*\* First book of Khuddaka-Nikāya, 57.

Aṭṭhakathā on by Buddhaghosa, 59; written independently, 68

Khuddasikkhā \* † pakaraṇa by Dhammasirī, 61 written independently, 70 (I.O.).

- (1) Porāṇaṭīkā on (author not named), 61 ; written independently, 71 (Col.).  
 (2) Navaṭīkā on, (see Sumaṅgalapasādanī) (Par).

Khema ācariya, author of Khemapakaraṇa, 61 ; native of Laṅka, 67

Khemapakaraṇa by Khema, 61 ; written independently, 71

Ṭīkā on, by Vācissara, 62 ; written independently, 71.

Gatīpakaraṇa (author not named), 65 ; written independently, 75.

Gandhakārakācariya (plur) Buddhaghosa one of this class of teachers, 59.

Gandhavaṁsa + (Preface) 55 ;  
 (Culla<sup>o</sup>) by Nandapaññā, 80.

Gandhasāra by Saddhammajotipāla, 64 ; written independently, 74.<sup>1</sup>

Gandhābharaṇa<sup>2</sup> by Ariyavaṁsa, 65 ; written independently, 75.

Gāthā Fourth in list of nine Aṅgas, 57.

Gāthā (plur) (see Buddhapaṇāmagāthā, Buddhavandanagāthā).

Guṇasāgara author of Mukhamattasāra, 63 : native of Jambudīpa, 67.

Gūḷhatthaṭīkā (author not named), 63 ; written independently, 73.

Geyya second in the list of nine Aṅgas, 57 ; includes all discourses containing Gāthās, 57.

Catubhāgaṭṭhakathāvivaraṇa (author not named) ; written independently, 75.

Catubhāṇavāra Aṭṭhakathā on (author not named), 65 ; written independently, 75.

<sup>1</sup> On p. 74 Gaṇḍhisāra.

<sup>2</sup> In text Gaṇḍābharaṇa.

Caturāṅgabala (mahāmacca), an officer of state, 67 ;  
native of Jambudīpa, 67.

Caturārakkhā Aṭṭhakathā on (author not named),  
65 ; written independently, 75 (Par )

Cariyāpiṭaka † fifteenth book of Khuddaka-  
Nikāya, 57.

Aṭṭhakathā on, by Dhammapāla, 60 ; written in-  
dependently, 69.

Civara author of ṭikā on Jaṅghadāsa,<sup>1</sup> 64 ; native  
of Jambudīpa, 67.

Cullanāma (see (b) Mahānāma).

Cullanirutti by Kaccāyana, 59 (I.O., Col.).

Ṭikā on, (see Niruttimañjūsā).

Cullavagga † fourth section of Vinayapiṭaka,  
55.

Cullavaṁsa by (nava) Mahānāma, 61 ; written  
independently, 70.

Cullavedalla sūta included in ninth (Vedalla)  
Aṅga, 57

Jaṅghadāsa 64 (see next).

Jaṅghadāsaka 55, 80, 64 ; 74 ;

Ṭikā on (in Magadhī) by Vajira ;<sup>2</sup> written indepen-  
dently, 74.

Jambudīpikācariyā (plur.)

#### LIST ON P. 66.

- (1) Mahākaccāyana.
- (2) Mahābuddhaghosa.
- (3) Buddhadatta
- (4) Ānanda.
- (5) Dhammapāla.
- (6) } Two pubbācariyaḥ.
- (7) }
- (8) Mahāvajirabuddhi.
- (9) Cullavajirabuddhi.

<sup>1</sup> See, however, Jaṅghadāsaka.

<sup>2</sup> On p. 64 Civara (see Jambudīpikācariyā).

- (10) Dīpaṅkara.
- (11) Culladharmapāla.
- (12) Kassapa.

LISTS CONTAINED ON P. 67 AS FOLLOWS :—

II. Ācariyas<sup>1</sup> of Jambudīpa.

- (1) Subhūtanandana.
- (2) Aggavāṁsa.
- (3) Navavajirabuddhi.
- (4) Vepullabuddhi
- (5) Guṇasāgara.
- (6) Abhaya or Abhayacanda
- (7) Nānasāgara
- (8) Dhammapāla
- (9) } Two ācariyas
- (10) }
- (11) Uttama.
- (12) Caturaṅgabāla (amacca).
- (13) Dhammasenāpati.
- (14) } Three ācariyas
- (15) }
- (16) }
- (17) Saddhammaguru.
- (18) Sāriputta.
- (19) Dhammābhīnanda.<sup>2</sup>
- (20) An ācariya.
- (21) Medhaṅkara.
- (22) Aggapaṇḍita
- (23) Cīvara.<sup>3</sup>
- (24) Saddhammapāla.
- (25) (Nava) Vimalabuddhi.

(The above are named as the ācariyas who wrote at

<sup>1</sup> Twenty three ācariyas, according to Text ; but the list contains twenty-five.

<sup>2</sup> Not mentioned elsewhere (Dhammānanda?).

<sup>3</sup> In one MS. Vajira. A Cullavajira is mentioned (see A t t h a b y ā k k h y ā n a).

- Īathāgatuppaṭṭi pakaraṇa** (author not named), 62; written independently, 72.
- Tuvaṭṭakasaṭṭa** included in first (Sutta) Aṅga, 57.
- Theragāthā**<sup>1</sup> eighth book of Khuddaka-Nikāya, 57; included in fourth (Geyya) Aṅga, 57
- Aṭṭhakathā** on, by Dhammapāla, 60; written independently, 69.
- Therīgāthā**<sup>1</sup> Ninth book of Khuddaka-Nikāya, 57; included in fourth Aṅga, 57.
- Aṭṭhakathā** on,<sup>1</sup> by Dhammapāla, 60; written independently, 69.
- Thūpavaṁsa** (author not named); written independently, 70. (I.O.)
- Dantaḍdhātupakaraṇa** by Dhammakittu,<sup>2</sup> 62 (see next).
- Dantaḍdhātuvannaṇā** by Dhammakitti; written at request of a general of the King of Laṅka, 72.
- Ṭikā** on<sup>3</sup> (author not named), 65; written independently, 75
- Daṇḍīpakaraṇa Ṭikā** on (in Magadhī), 63; by officer of state of King Sīhasūra, 73.
- Dasagaṇḍhivannaṇā pakaraṇa** (in Magadhī) by Vepullabuddhi,<sup>4</sup> 64, written independently, 74.
- Dasavatthu** (author not named), 65; written independently, 75.
- Dāṭṭha** a thera (see Sumaṅgala-vilāsinī (1) and Paramatthamañjūsā.
- Dānasatthari gāthā** 66, 75

<sup>1</sup> Paramatthadīpanī, edited by Dr. E. Muller for the Pāli Text Society.

<sup>2</sup> Dāṭṭhavaṁsa (?) <sup>3</sup> In text, on Daṇḍa°.

<sup>4</sup> See Vepullabuddhi.

Dīgha-Nikāya \*\* †† divided into three vaggas containing 34 suttas, 56.

(1) Aṭṭhakathā on, (see Sumanāgalavilāsinī).

(2) Tikā on, (see Līnatthapakāsinī).

Dīpaṅkara author of three treatises (see Rupāsiddhi, Rūpasiddhiṭikā, and Sampapañcasatti), native of Jambudīpa, 66.

Dīpavaṁsa † (author not named), 61; written independently, 70.

Dhammakkhanda (plur.) orthodox division of buddhavacana, 55; 84,000 dhammakkhandhas, 55; time, place, occasion, and purpose of Dhammakkhandhas, 58; spoken by the Buddha and his followers, handed down by ācariyas, 58; Dhammakkhandhas grouped and titles fixed at First Council, held at the Dhammamandaḍapa, at the foot of Mt. Vebhāra near Rājagaha, 76; Dhammakkhandhas written down, 76 (see Poṭṭhaka).

Dhammacakkasutta Nava aṭṭhakathā on (author not named), 65; written independently, 75.

Dhammacārī pupil of Saddhammajotipāla, 74 (see Kaccāyanasuttaniddesa).

Dhammapada \* † second book of Khuddaka-Nikāya, 57; included in fourth (Gāthā) Aṅga, 57.

'Aṭṭhakathā on, \* †† by Buddhaghosa, 59; written at request of the thera Kumārakassapa, 68.

Dhammapadīpaka (author not named), 62; written independently, 72.

Dhammapāla (a) author of fourteen books, 60 (see Itivuttakaṭṭhakathā, Udānaṭṭhakathā, Cariyāpiṭakaṭṭhakathā, Theragāthaṭṭhakathā, Therīgāthaṭṭhakathā, Vimalavilāsinī, Paramatthamañjūsā (I), Nettipakaraṇaṭṭhakathā, Nettiaṭṭhakathā-ṭikā, Līnatthavaṇṇanā); native of Laṅka, 67.

(Culla) Dhammapāla (*b*) chief pupil of Ānanda; author of *Saccasaṃkhepa*, 60; native of Jambudīpa, 66.

Dhammarakkhita a thera (see *Nettipakaraṇa-aṭṭhakathā*).

Dhammasaṅgaṇī<sup>1</sup> † first pakaraṇa of *Abhidhammapiṭaka*, 55.

Dhammasūri ācariya, author of *Khuddasikkhā*, 61.

Dhammasenāpati ācariya, author of *Kārīkā Etimāsamidīpanī* and *Manohāra*, 63; native of Jambudīpa, 67.

Dhammānanda author of *Kaccāyanasāra*, *Kaccāyanabheda*, and *Kaccāyanasāratīkā*,<sup>2</sup> 74.

Dhammābhinanda (see *Jambudīpikācariya*).

Dhammānusāraṇī (author not named), 62; written independently, 72.

Dhātukathā third pakaraṇa of *Abhidhamma*, 55.

Nandapaññā author of *Gandhavamśa*, 79, 80; native of *Hamsaratṭha*, 79.

Naradeva gāthā, 65.

Nalātadhātuvapaṇṇanā (author not named), 62; written independently, 72.

Navavamśa by (Nava) Mahānāma, 70.

Navahāraguṇavapaṇṇanā gāthā, 66, 75.

Nāgita ācariya, author of *Saddasāratthajālinī*, 74.

Nāmarūpapariccheda pakaraṇa, by Anuruddha, 61; written independently, 71.

<sup>1</sup> The author makes no mention anywhere of Buddhaghosa's important commentary on *Dhammasaṅgaṇī* (*Atthasālinī*).

<sup>2</sup> On p. 64 the author of these three works is mentioned as "aññataro ācariyo."

Nikāya (plur.) orthodox division of buddhavacana, 55 ; five nikāyas, 56 ; restored by 500 holy men at the First Council, 58 ; set forth by the Buddha in his lifetime, 77.

Niddesa eleventh book of Khuddaka-Nikāya, 57 ; included in Sutta-Aṅga, 57 ;

Niruttī<sup>1</sup> (author not named), 65 ; written independently, 75

Niruttīmañjūsā ṭīkā on Cullaniruttī by a pubbācariya, 60, written independently, 70.

Netti (gandha) by Mahākaccāyana, 59 (see next)

Nettipakaraṇa Aṭṭhakathā on, by Dhammapāla, 60 ; written at request of the thera Dhammarakkhita, 69.

Ṭīkā<sup>2</sup> on, by Dhammapāla, 60.

Nettipakaraṇagaṇḍhi (author not named), 62 ; written independently, 72.

Nyāsapakaraṇa (see Mahāṭīkā). (Par)

Paccayasamgaha by Vācissara, 62 ; written independently, 71.

Pañcagativāṇanā (author not named), 65, written independently, 75. (Par.)

Pañcapakaraṇa (see Vepullabuddhi).

Anuṭīkā on (author not named), 64 ; written independently.

Pañcīkā ṭīkā by Sāriputta on Sakaṭasaddattha, 61 ; written independently, 71.

Ṭīkā on, by Vācissara, 62.

<sup>1</sup> A ṭīkā on Niruttīpakaraṇa aṭṭhakathā is included among Dhammapāla's works on p. 69 (see, however, Nettipakaraṇa)

<sup>2</sup> In list of Dhammapāla's works on p. 69, Netti-aṭṭhakathā-ṭīkā does not appear, but a Niruttīpakaraṇa aṭṭhakathā-ṭīkā is mentioned, which (as the title does not occur elsewhere) may be a slip for Netti<sup>o</sup>.



- Paññatti† fourth pakaraṇa of Abhidhammapitaka, 55
- Paṭipattisaṅgaha (author not named), 62; written independently, 72.
- Paṭisambhidāmagga Aṭṭhakathā on (see Saddhammapakāsinī).
- Paṭisambhidāmaggaṭṭhakathāgaṇḍhī (author not named), 61
- Paṭṭhāna\*\* seventh pakaraṇa of Abhidhamma, 55.
- Paṭṭhānagaṇanānaya by Saddhammajotipāla, 64; written independently, 74.
- Paṭhamasambodhī (author not named), 65; written independently, 75.
- Padarūpavibhāvana by Vācissara, 62; written independently, 71.
- Papañca Sūdanī (1) Aṭṭhakathā, by Buddhaghosa on Majjhima-Nikāya, 59; written at request of the thera Buddhamitta, 68.  
(2) Tīkā on (see Līnatthapakāsinī).
- Paramatthakathā Aṭṭhakathā, by Buddhaghosa, on the seven Abhidhamma books, 59; written at request of the bhikkhu Cullabuddhaghosa, 68.
- Paramatthakathāvivarāṇa (author not named),<sup>1</sup> 65; written independently, 75.
- Paramatthadīpanī Tīkā, by Dhammapāla, on Buddhavaṃsaṭṭhakathā,<sup>2</sup> 60; written independently, 69.
- Paramatthabindupakaraṇa by King Kyacvā, 64; written independently, 73 (see Saddabindupakaraṇa).

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<sup>1</sup> On p. 65 Paramatthavivarāṇa, Kathāvivarāṇa are counted as separate works.

<sup>2</sup> For the titles of Dhammapāla's works. see E. Hardy in *Z. D. M. G.*, 1897, Band 51. *Ein Beitrag zur Frage ob Dhammapāla, &c.*

Paramatthamañjūsā (1) *ṭikā* by Dhammapāla on Visuddhimagga, 60; written at the request of the therā Dāṭṭha, 69.

(2) *Anuṭikā*, by Vepullabuddhi on Abhidhammatthasaṅgahaṭṭikā, 64; written independently,<sup>1</sup> 74.

Paramatthavinicchaya pakaraṇa by Anuruddha, 61; written at request of the therā Saṅgharakkhita, 71. (Ran.)

Parivāra-Kaṇḍaṭṭ fifth section of Vinaya, 55.

Pasādajanani (author not named), 62; written independently, 72.

Pācittiyakaṇḍaṭṭ second section of Vinaya, 55.

Pāṭimokkhavivarana (author not named), written independently, 75.

Pāṭimokkhavisodhani by Saddhammajotipāla, 64.

Pāṭimokkhasaṅkhaṇḍamātikā Aṭṭhakathā on (see Kaṅkhaṇḍavitarani).

Pādhiyavagga third section of Dīghanikāya, 56.

Peṭakopadesa by Mahākaccāyana, 59.

Petavatthuṭṭ seventh book of Khuddakanikāya, 57.

Aṭṭhakathā on ṭṭ (see Vimalavilāsini).

Poṭṭhaka The Dhammakkhandhas put into writing, in Laṅkā, by eminent saints, in reign of Saddhātissa, son of Vaṭṭagāmani, 76.

Merit acquired by those who make copies or gifts of MSS., 78, 79.

Bālacittapabodhana\* (or °pabodhani) (author not named), 65; written independently, 75;

Bālapabodhana *ṭikā* on (author not named), 65; written independently, 75. (P.)

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<sup>1</sup> In text Nava-Vepullabuddhi on p. 75 (one MS. Nava-Vimalabuddhi).

Bālāvatāra\* by Vācissara, 62; written at the request of the three theras—Sumaṅgala, Buddhamitta, and Mahākassapa, or of two upāsakas—Dhammakitti and Amcabbhātu, 71.

Buddha (see Dhammakhandha).

Buddhaghosa (a) (Mahā°) ācariya, author of thirteen books, 59; (see Visuddhimagga, Sumaṅgalavilāsini, Papañcasūdanī, Sārattapakāsanī, Manorathapūraṇi, Samantapāsādikā, Paramatthakathā Kaṅkḥāvitaraṇī, Dhammapada-aṭṭhakathā, Jātaka-aṭṭhakathā Khuddakapāṭha-aṭṭhakathā, Suttanipātā aṭṭhakathā, Apadāna-aṭṭhakathā); native of Jambudīpa, son of the Brahman Kesi (chaplain to King Saṅgāma in the Magadha country), 66.

Buddhaghosa (b) (Culla°) ācariya author of two treatises, 63; (see Jātattaginidāna and Sotattaginidāna), 63; native of Laṅkā, 67.

(See also Paramatthakathā.)

Buddhaghosācariyanidāna (author not named), 65; written independently, 75

Buddhadatta, author of four books, 59 (see Vinaya-vinicchaya, Uttaravinicchaya Abhidhammāvatāra Madhuratthavilāsini); native of Jambudīpa, 66.

Buddhanāga, author of Vinayatthamañjūsā, 61; native of Laṅkā, 67.

Buddhapāṇāmagāthā (plur.), gathās, including Atitānāgatapaccuppannabuddhavaṇṇanāgāthā, Asītimahāsāvaka-vaṇṇanā° Navahāraguṇavaññanā°, 66.

Buddhavandanāgāthā (plur.), twenty-eight gāthās, including Ovādagāthā, Dānasatthari, Sīlasatthari, Sabbadānavanṇanā, Anantabuddhavaṇṇanāgāthā, 66.

Buddhapiya ācariya, author of *Sāratthasaṅgaha*, 72; native of Laṅkā, 67.

Buddharakkhita ācariya, author of (2) *Jinālaṅkāra* (tīkā), 72; native of Laṅkā, 67.

Buddhavaṁsa, † by Kassapa, 61.

(1) *Aṭṭhakathā* on (see *Madhuratthavilasini*).

(2) *Tīkā* on (see *Paramatthadīpanī*).

Buddhasūri (thera) (see *Samantapāsādikā*).

Buddhasiṃha (thera) (see *Madhuratthavilasini*).

Bodhivaṁsa \* (author not named),<sup>1</sup> 61; written independently, 70.

Bhaddanta (thera) (see *Manorathapūraṇī*).

Bhummaṇḍesa (author not named), 65; written independently, 75.

Bhummasaṅgaha (author not named), 65; written independently, 75.

Magadhabhūta, by Vepulla, 74.

*Tīkā* on, 63, 73.

Maṅgalasutta, \* † included in first (Sutta) Aṅga, 57.

Majjhima-Nikāya, \*\* †† divided into three "fifties" (*Mūlapaṇṇāsa*, *Majjhima-paṇṇāsa*, *Uparipaṇṇāsa*), containing 152 suttas, 56.

Maṇidīpa anuṭīkā, by Ariyavaṁsa, on *Dvārakathā*, 65; written independently, 75.

Maṇisāramañjūsā navānuṭīkā, by Ariyavaṁsa, on *Abhidhammatthasaṅgahaṭīkā*, 65; written independently, 75.

Madhuratthavilasini aṭṭhakathā, by Buddhadatta, on *Buddhavaṁsa*, 60; written at request of the thera Buddhasiṃha, 69.

Madhurasavāhiniṇī pakaraṇa, by \*Raṭṭhapāla, 63 written independently, 72.

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<sup>1</sup> Title of printed text is *Mahābodhivaṁsa*.

- Manorathapūranī aṭṭhakathā, by Buddhaghosa, on Aṅuttaranikāya, 59; written at request of the therā Bhaddanta and of an Ajīvaka, 68.
- Manohāra pakarāṇa, by Dhammasenāpati, 63; written independently, 73.
- Mahā-aṭṭhakathā (author not named), written independently, 68.
- Mahāaṭṭhakathācariya, native of Laṅkā (see last), 66.
- Mahākurundikācariya, author of Kurundiḡandha; native of Laṅkā, 66.
- Mahāṭṭikā ṭikā, by Vimalabuddhi, on Nyāsapakarāṇa, 63; written independently, 72.
- Mahādīpanī, (author not named), 65; written independently, 75.
- Mahānāma (a), author of Saddhammapakāsani, 61; native of Laṅkā, 66.  
(Culla) or (Nava).
- Mahānāma<sup>1</sup> (b), author of Mahāvamsa and Cullavamsa, 61; native of Laṅkā, 66; author of Navavamsa, 70.
- Mahāniddeśa Aṭṭhakathā on (see Saddhammatṭhitika and Saddhammapajotikā).
- Mahānirutti, by Kaccāyana, 59.
- Mahāniruttisaṁkhepa, by a pubbācariya (not named), 60; written independently, 70.
- Mahānissara (?) occurs (in one list only) among books written by Ariyavamsa, 65.
- Mahāpaccariya, by a gandhācariya (not named), 59; written independently, 68; Aṭṭhakathā on (author not named), 68; written independently, 68.
- Mahāpaccarikācariya (see last), native of Laṅkā.
- Mahāpuṇṇama suttā (see Vedalla).
- Mahāvamsa\* pakarāṇa, by (b) Mahānāma, 61; written independently, 70.

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<sup>1</sup> Cullanāma in text, p. 66

Mahāvessantarajātakā; †

(1) Navaaṭṭhakathā on (author not named), 65; written independently, 75.

(2) Vīvaṇaṇa (author not named), 65; written independently, 75.

Mahāsāmi<sup>1</sup> ṭikā, by Vācissara on Subodhālaṃkāra, 62; written independently, 71.

Mahāsārapakāsani (author not named), 65; written independently, 75.

Mātikatthadīpanī, by Saddhammajotipāla, 64; written independently, 74.

Milindapaṇḥavaṇṇanā (author not named), 65; written independently, 75.

Medhāṅkara ācariya, author of Lokadīpakasāra, 64; native of Jambudīpa, 67.

Mukhamattasāra pakaraṇa, by Guṇasāgara, 63; written independently, 73.

Ṭikā on, by the same author, 63; written at request of King Kyacvā's guru, 73.

Mukhamattadīpanī, by Vimalabuddhi, 60; written independently, 70. (Par.)

Mūlaṭṭikā ṭikā, by Ānanda on the Sattābhiddhammagandhaṭṭhakathā, 60; written at request of the therā Buddhāmita, 69.

Mūlasikkhā \* † ṭikā (author not named), 61; written independently, 70.

Ṭikā on, by Vācissara, 62; written independently, 71.

Moggallāna (a) ācariya, author of Moggallānabyākaraṇa, 61; native of Laṅkā, 67.

Moggallāna, (Culla) or (Nava) (b). author of Abhi-dhānappadīpika, 62; native of Laṅkā, 67.

Moggallānabyākaraṇa, by Moggallāna, 61; written independently, 70.

Ṭikā on, by Vācissara, 62; written at request of three theras and an upāsaka, 71. (Par.)

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<sup>1</sup> On p. 71, Mahāsīmā.

Yamaka sixth pakaraṇa of Abhidhamma, 55.

Yogavinicchaya, by Vācissara, 62.

Raṭṭhapāla, author of Madhurasavāhinī, 63; native of Laṅkā, 67.

Ratanasutta contained in first (Sutta) Aṅga, 57.

Rāhula (thera) see Sumanakuṭavannanā.

Rūpasiddhi\* pakaraṇa, by Dīpaṅkara, 60. (Par.)

Ṭikā on, by same author, 60, written independently, 70.

Rūpārūpavibhāga, by Vācissara, 62; written independently, 71. (Ran.)

Laṅkadīpikācariya (plur.)

LIST ON PP. 66-67 OF TEXT AS FOLLOWS:

- (1) Mahāatṭhakathācariya.
- (2) Mahāpaccarikācariya.
- (3) Mahākurundikācariya.
- (4) } Two other ācariyas.<sup>1</sup>
- (5) }
- (6) Mahānāma.
- (7) Another ācariya.
- (8) Cullanāma.
- (9) Upasena.
- (10) Moggallāna.
- (11) Saṃgharakkhita.
- (12) Vācissara.<sup>2</sup>
- (13) Vuttodayakācariya.
- (14) Dhammapāla.
- (15) } Two other ācariyas.
- (16) }
- (17) Anuruddha.
- (18) Khema.

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<sup>1</sup> The first five are stated (p. 66 of text) to have lived long before Buddhaghosa.

<sup>2</sup> A Vācītassapa (?) occurs in list also, but the name occurs in one MS. only, which MS. omits Vācissara.

- (19) Sāriputta.
- (20) Buddhanāga
- (21) Cullamoggallāna.
- (22) Sumaṅgala.
- (23) Buddhapiya.
- (24) Dhammakitti.
- (25) Medhamāra.
- (26) Buddharakkhita.
- (27) Upatissa.
- (28-47) { Twenty others.
- (48) Saddhammacāra.
- (49) Deva.
- (51) Cullabuddhaghosa.
- (52) Sāriputta.
- (53) Raṭṭhapāla.<sup>1</sup>

Liṅgattthavivaraṇa pakaraṇa, by Subhūta-  
dana, 63; written independently, 72.

Liṅgattthavivaraṇapakāsaṇa (or °pakā-  
sana), by Nānasāgara, 63; written indepen-  
dently, 73.

Liṅgattthavivaraṇaṭṭhikā, by Uttama, 63.

Liṅgattthavivaraṇavinicchaya (author not  
named), 65; written independently, 75.

Līnatthapakāsinī ṭhikā (1), by Dhammapāla on the  
Aṭṭhakathās of the four Nikāyas, 60; written  
independently, 69.

Līnatthapakāsinī (2) ṭhikā, by same author, on  
Jātaka-aṭṭhakathā, 60; written independently,  
69.

Līnatthapakāsinī (3) ṭhikā on Kaṅkhāvitaraṇī  
(author not named), 62; written independently,  
72.

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<sup>1</sup> In text fifty-one acariyas, p. 67. One MS. omits  
(15) and (16).



- Linatthavaṇṇanā anuṭikā, by Dhammapāla on (ṭikā on), Abhidhammaṭṭhakathā, 60; written independently, 69.  
 Lokadīpakasāra pakaraṇa, by (Nava) Medhamāra, 64; written independently, 74. (I.O.)  
 Lokanīti\* (author not named), 65; written independently, 75. (I.O.)  
 Lokapaññatti (author not named), 62; written independently, 72.  
 Lokupatti pakaraṇa, by Aggapaṇḍita, 64; written independently, 74.  
  
 Vajira (see Jambudīpikācariya and Atthabyāk-khyāna).  
 Vajirabuddhi (a) (Mahā) ācariya, author of Vinaya-gaṇḍhi, 60; native of Jambudīpa, 66.  
 Vajirabuddhi (b) (Culla or Nava) ācariya; native of Jambudīpa, 66, 67.  
 Vaṇṇanīti, by Kaccāyana, 59.  
 Vācissara ācariya, author of 18 books, 62; native of Laṅkā, 66 (see (1) Mahāsāmi, (2) Vuttodayavivarāṇa, (3) Sumaṅgalapasādanī, (4) Sambandhacintāṭikā, (5) Bālāvatara, (6) Moggallānabyākaraṇaṭikā, (7) Pañcikaṭikā, (8) Yogavinicchaya, (9) Vinayavinicchayaṭikā, (10) Uttaravinicchayaṭikā, (11) Nāmarūpaparicchedaṭikā, (12) (Saddatthassa) Padarūpavibhāvana, (13) Khemapakaraṇa-ṭikā, (14) Sīmālakāra, (15) Mūlasikkhā-ṭikā, (16) Rūpārūpavibhāga, (17) Paccayasamgaha, (18) Saccasamkhepa-ṭikā).  
 Vidadhimukhamāṇḍanā (or °mukkhamaṇḍana).  
 Ṭikā on, by Vepullabuddhi, 64; written independently, 75.  
 Vinaya piṭaka, 55.

- (1) *Aṭṭhakathā* on (see *Samantapāsādikā*).  
 (2) *Ṭikā* on (see *Sāratthadīpanī*).  
*Vinayagaṇḍhi* (pañcavinaya) pakaraṇa, by (Mahā)  
*Vajirabuddhi*, 60; written independently, 70.  
*Vinayatthamañjūsā ṭikā*, by *Buddhanāga* on  
*Kaṅkhāvitaraṇī*, 61; written at request  
 of the *thera Sumedha*, 71.  
*Vinayavinicchaya*, by *Buddhadatta*, 59, written at  
 request of his pupil the *thera Buddhasiṃha* (or  
*Sumati*), 69. (Col.)  
*Ṭikā* on by *Vācissara*, 62. (Col.)  
*Vinayasamṅgaha* pakaraṇa, by *Sāriputta*, 61;  
 written at request of *Parakkamabāhu*, King of  
*Laṅkā*, 71.  
*Ṭikā* on, by same author, 61; written at request of  
 same, 71.  
*Vinayasamuṭṭhānadīpanī* pakaraṇa, by *Sad-*  
*dhammajotipāla*; written at request of his guru  
 the *Samghatthera*, 74.  
*Vibhaṅga* second pakaraṇa of *Abhidhamma*, 55.  
*Vibhattikathā*<sup>1</sup> (author not named), 65; written  
 independently, 75. (Col., Ran.)  
*Vimaticchedanī* pakaraṇa, by *Kassapa*, 60; written  
 independently, 70.  
*Vimalabuddhi* (a) *ācariya*, author of *Mahāṭikā* on *Nyāsa*,  
 63; author of *Mukhamattadīpanī*, 70.  
*Vimalabuddhi* (b) (*Nava*), author of *Abhidhamma-*  
*pañṇarasatṭhāna*,<sup>2</sup> 64; native of *Jambu-*  
*dīpa*, 67; wrote at *Panyā*, 67.  
 (Culla) *Vimalabuddhi* (see *Atthabyākhyāna*).  
*Vimalavilāsini* *aṭṭhakathā* by *Dhammapāla* on  
*Vimānavatthu*,<sup>3</sup> 60; written independently,  
 69.

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<sup>1</sup> *Vibhatyattha*\*? See B.M. Catalogue (1876)  
 under *Moggallāna*.

<sup>2</sup> See *Vepullabuddhi*.

<sup>3</sup> The Commentary on *Petavatthu* bears the same  
 title (see E. Hardy's *Ein Beitrag*, &c.)

Vimānavatthu † fifth book of Khuddaka-Nikāya, 57

Atthakathā on (see Vimalavilāsini).

Visuddhimagga \* by Buddhaghosa, 59, written at request of Saṅghapāla, 68.

(1) Tīkā on (see Paramatthamañjūsā).

(2) Cullatīkā on (author not named), 62, written independently, 72 (Par.).

Visuddhimaggagaṇḍhī (author not named), 62; written independently, 72.

Visatī-ovāda-gāthā written in Laṅkā, 66.

Vedalla-aṅga †† ninth in list of Aṅgas, 57. Contains Culla vedalla, Mahā vedalla, Sammādiṭṭhī, Sakka paṇha, Saṁkhāra-bhājanīya, Mahāpuṇṇama suttas, with all discourses uttered in reply to questions concerning veda and tuṭṭhī, 57.

Vepullabuddhi (Nava) author of six<sup>1</sup> books, 64 (see Saddasāratthajālinī-tīkā Vuttodaya-tīkā, Paramatthamañjūsā, Dasa-gaṇḍhivaṇṇanā, Vidadhimukhamāṇḍana-tīkā<sup>2</sup>) native of Jambudīpa, 67.

Veyyākaraṇa-aṅga third in list of nine Aṅgas, 57; includes the whole of the Abhidhamma, the suttas without gāthās, and all discourses of the Buddha not contained in the other eight Aṅgas, 57.

Vuttodaya pakaraṇa \* by Vuttodayakāra, 61 (Saṅgharakkhita, 71); written independently, 71 (I.O., Col.). Tīkā on (see Vepullabuddhi) (Par.).

Vuttodayakāra a Laṅkadīpikācariya, 67; author of Vuttodaya, 61, 70; author of Sambandha cintā, Khuddasikkhānavatīkā,<sup>3</sup> 61.

<sup>1</sup> On p. 75 five books (Pañcapakarana).

<sup>2</sup> According to one MS (Nava) Vimulabuddhi was author of above works (see pp. 64, 74, 75 of text).

<sup>3</sup> According to one MS only.

- Sakaṭasaddattha 71 (see Pañcika).
- Sakkapaṇha-sutta (see Vedalla).
- Sakkābhimata (author not named), 65; written independently, 75.
- Sagātha-vagga† First section of Saṃyutta-Nikāya, 56; included in second (Geyya) Aṅga, 57.
- Samkhaṇḍapāla (thera) (see Uttaravinicchaya).
- Samkhārabbhājanīya-sutta included in ninth (Vedalla) Aṅga, 57.
- Samkhepavaṇṇanā navaṭikā, by Saddhammajotipāla, on Abhidhammatthasaṅgaha, 64; written at request of Parakkamabāhu,<sup>1</sup> 74 (I.O.).
- Samghapāla (thera) (see Visuddhimagga and Jinālamkāra).
- Samgharakkhita ācariya author of Subodhālamkāra, 61; native of Laṅkā, 66 (see also Paramatthavinicchaya).
- Saṃyutta-Nikāya †† \*\* divided into five vaggas, containing 7,762 suttas, 56.
- (1) Aṭṭhakathā on (see Sāratthapakāsanī).
  - (2) Tikā on (see Līnatthapakāsanī).
- Saccasaṃkhepa by Culladhammapāla, 60; written independently, 70.
- Saccasaṃkhepavivaraṇa (author not named), 65; written independently, 75.
- Saddattha see Vācissara, 62.
- Saddatthabhedacintā pakaraṇa by Saddhammasirī, 63; written independently, 72 (Par.).
- (1) Mahāṭikā on, by Abhaya, 63; written independently, 73 (Par.).
  - (2) Majjhimaṭikā on (author not named), 63; written independently, 73.

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<sup>1</sup> In text Parakkamabāhu is here called King of Jambudīpa, yet (on same page) it is stated that Saddhammajotipāla wrote the Samkhepavaṇṇanā in Laṅkā.

- (3) Navaṭikā on (author not named), 63; written independently, 73.
- Saddatthabhedacintāvivaraṇa (author not named), 65; written independently, 75 (I.O).
- Saddanīti pakaraṇa by Aggavaṁsa, 63; written independently, 72.
- Saddabindu \* pakaraṇa by King Kyacvā<sup>1</sup> (or his guru); written independently; 63, 73 (Col.).
- Saddavutti Navaṭikā on (author not named), 65; written independently, 75.
- Saddavuttipakāsana pakaraṇa by Saddhammaguru, 64; written at request of a certain bhikkhu, 73.
- Ṭikā on, by Sāriputta, 64; written independently, 73.
- Saddavutti vivaraṇa (author not named); written independently, 75
- Saddasāratthajālīnī by Nāgita, 74; written independently, 74.
- Ṭikā<sup>2</sup> on, 64; written in Panyā at request of the king's guru the Saṅgharājā, 74.
- Saddhammaguru ācariya, author of Saddavuttipakāsana, 64; native of Jambudīpa, 67; guru to King Kyacvā, 67.
- Saddhammacāra ācariya, native of Laṅkā, 67.
- Saddhammajotipāla author of eight books, 64 (see (1) Mātikatthadīpanī, (2) Sīmālaṁkāra-ṭikā, (3) Vinayasamuṭṭhānadīpanī, (4) Gandhasāra, (5) Paṭṭhānagaṇanānaya, (6) Saṁkhepavaṇṇanā, (7) Suttaniddesa, (8) Pāṭimokkha-viscdhanī) wrote the seven treatises at Pukkāma and the Saṁkhepavaṇṇanā in Laṅkā, 74.

<sup>1</sup> According to one MS. this work and Paramatthabindu pakaraṇa were written by the king's guru, 73.

<sup>2</sup> Name of author (on p. 64 of text) Vepullabuddhi; on p. 74 Vimalabuddhi.

- Saddhammaṭṭhitikā Atthakathā, by Upasena, on Mahāniddesa, 61; written at request of the therā Deva, 70 (see also Saddhammapajjotikā).
- Saddhammapakāsanī atthakathā, by Mahānāma, on Paṭisambhidāmagga, 61; written at request of the upāsaka Mahānāma, 70 (Col.).
- Saddhammapajjotikā atthakathā on Mahāniddesa, 70 (called Saddhammaṭṭhitikā on p. 61).
- Saddhammapāla a Jambudīpikācariya, 67.
- Saddhammapālinī (or °pālana) (author not named), 65; written independently, 75.
- Saddhammasirī ācariya, author of Saddatthabhedacintā, 63; (also called Dhammasirī, 72).
- Saddhammopāyana (author not named), 65; written independently, 75.
- Sabbadānavanṇanā gāthā, 66.
- Samantapāsādikā†† atthakathā by Buddhaghosa on the Vinaya, 59; written at request of the\*therā Buddhasirī, 68.
- Samantapāsādikavivarāṇa (author not named), 65; written independently, 75.
- Sampapañcasatti (or Sammapañcasatti) by Dipamkara, written independently, 70 (on p. 60 Summapañcasutta).
- Sambandhacintā by Uttodayakāra, 61 (Par.)  
Ṭikā on by Vācissara, 62; written at request of three theras and an upāsaka, 71 (Par.).
- Sambuddhe gāthā, 65; 75.
- Sammādiṭṭhi-sutta† included in ninth (Vedalla) Āṅga, 57.
- Salāyatana-vagga† third section of Saṃyutta-Nikāya, 56.
- Sāratthadīpanī (1) ṭikā, by Sāriputta, on Vinaya-atthakathā, 61; written at request of Parakamabāhu, King of Laṅkā, 71.

- (2) Sāratthadīpanī (author not named), 65; written independently, 75 (Col.)
- Sāratthapakāsanī aṭṭhakathā, by Buddhaghosa, on Saṃyutta-Nikāya, 59; written at request of the therā Jotipāla, 68.
- Ṭikā on (see Līnatthapakāsinī).
- Sāratthamañjūsā nava ṭikā, by Sāriputta, on Aṅguttara-aṭṭhakathā, 61; written at request of Parakkamabāhu, King of Laṅkā, 71.
- Sāratthasaṃgaha\* †† by Buddhapiya; written independently, 72.
- Sīmālaṃkāra by Vācissara, 62; written independently, 71.
- Ṭika on, by Saddhammajotipāla, 64; written independently, 74.
- Sīlakkhandhavagga† part of Suttantapiṭaka, 55; first section of Dīgha-Nikāya, 56.
- Sīlasatthari gāthā, 66.
- Sīhaḷavatthu (author not named), 62; written independently, 72.
- Sutta-aṅga first in the list of nine Aṅgas, 57; consisting of (Ubhato vibhaṅga, Nīdhesa, Khandhaka, Parivāra, Suttanipāta, Maṅgalasutta, Ratanasutta, Nālaḱasutta, Tuvaṭṭakasutta, &c.).
- Suttanta piṭaka,\*\* †† consisting of all discourses of the Buddha, 55.
- Suttanīdhesa (on Kaccāyana), by Saddhammajotipāla, 64; written at request of his pupil Dhammacārī, 74.
- Suttanipāta\* † fifth book of Khuddaka-Nikāya, 57; included in Sutta-aṅga, 57.
- Aṭṭhakathā on, by Buddhaghosa, written independently, 68.
- Suddhikagāthā included in Gāthā-aṅga, 57.
- Subodhālaṃkāra pakaraṇa, by Saṃgharakkhita, 61; written independently, 70 (Col.).

- (1) *Ṭīkā* on (see *Mahāsāmi*).
- (2) *Navatīkā* on (author not named), 62; written independently, 72.
- Subhūtacandana ācariya*, author of *Līṅgattthavi-  
varaṇa*, 63; native of *Jambudīpa*, 67.
- Sumaṅgala ācariya*, author of two treatises, native of  
*Laṅkā*, 67 (see *Abhidhammatthavikā-  
sanī* and *Abhidhammatthavibhāvanī*).  
(See also *Sumaṅgalapasādanī*).
- Sumaṅgalapasādanī nava ṭīkā* by *Vācissara* on  
*Khuddasikkhā*, 62; written at request of  
the *thera* *Sumaṅgala*, 71 (*Par.*).
- Sumaṅgalavilāsinī*†† *aṭṭhakathā* by *Buddhaghosa*,  
on *Dīgha-Nīkāya*, 59; written at request of  
the *Samghathera* *Dāṭṭha*, 68.
- Sumati* (*thera*) (see *Abhidhammāvatāra*).
- Sumanakūṭavannaṇā*<sup>1</sup> *pakarāṇa*, by *Deva*,<sup>2</sup> 63;  
written at request of the *thera* *Rāhula*, 72.
- Sumahāvatāra* (author not named), 62; written  
independently, 72.
- Sumedha* (a *thera*) (see *Vinayatthamañjūsā*).
- Summapaṇcasuttī* (see *Sampapaṇcasatti*).
- Sotattagīnidāna* (or *Sotattagimāhānidāna*)  
*pakarāṇa* by *Cullabuddhaghosa*, 63; written  
independently, 72.
- Sotappamālinī* (or *oppahālinī*) (author not  
named), 62; written independently, 72 (*Col.*).
- Somanassañāna*† *gāthās*, included in *Udāna-  
aṅga*, 57.
- Hatthasāra* (author not named), 65; written inde-  
pendently, 75.

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<sup>1</sup> (Sic). *Samantakuṭavannaṇā*?      <sup>2</sup> On p. 72 *Vācissara*.



## II.

## PLACES AND KINGS MENTIONED IN CONNECTION WITH THE HISTORY OF THE BOOKS.

*Numbers in brackets refer to pages of the Text (Pali Text Society's Journal, 1886).*

Arimaddana (nagara) see Jambudīpikācariya (67).

Avantipura see Ariyavaṁsa (67).

Avantiraṭṭha see Mahākaccāyana (66).

Ujjeni (nagara) see Mahākaccāyana (66).

Kiñcipura (nagara) see Jambudīpikācariya (67).

Kyavā (?) (rājā) see Paramatthabindupakaraṇa (64, 73). Saddabindupakaraṇa (64, 73).

Canda-pajjota (rājā) see Mahākaccāyana (66).

Jambudīpa see Jambudīpikācariya (66, 67, 74).

Duṭṭha-gāmaṇī (rājā) see verses (77).

Dhammamaṇḍapa see Dhammakkhanda (76).

Pakudha (nagara) In MSS. also Pakuva° and Makuva°. see Udumbara (65, 75).

Panyā (nagara) see (Nava) Vimalabuddhi (67).

Pukkāma (nagara) also Mukkā° in one MS. See Jambudīpikācariya (67) and Saddhammajotipāla (74).

Parakkama-bāhu (rājā) see Saṁkhepavaṇṇanā (74), Sāratthadīpanī (71), Sāratthamañjūsā (71).

Rājagaha see Dhammakkhanda (76).

Laṅkādīpa see Laṅkādīpācariya (67, 75) Saṁkhepavaṇṇanā (74) Poṭṭhaka (76).

Vatṭagāmaṇi (rājā) see Poṭṭhaka (76).

Vebhāra (pabbata) see Dhammakkhanda (76).

Saddhātissa (rājā) see Poṭṭhaka (76) and verses (77, 78).

Sihasūra (rājā) see Abhidhānapadīpikāṭīkā (73),  
Koladhajana-ṭīkā (73), Daṇḍipaka-  
raṇa magadhabhūta-ṭīkā (73).

### III.

#### LIST OF WORKS IN GANDHAVAMSA APPEAR- ING WITHOUT NAMES OF AUTHORS.

- (1) Abhidhammagandhī, 62.
- (2) Ṭīkā (2) on Abhidhammatthasaṅgaha, 65.
- (3) Abhidhammatthasaṅgahavivarāṇa, 65; 75.
- (4) Abhidhammatthasaṅgahaṭīkāvivaraṇa, 65; 75.
- (5) Okāsalokasūdanī, 62; 72.
- (6) Kaccāyanasāravivarāṇa, 65; 75.
- (7) Kārikā-ṭīkā, 65; 75.
- (8) Kāyavirati, 65; 75.
- (9) Mahā Kurundī-gandha, 59; 68.
- (10) Aṭṭhakathā on Kurundī, 59.
- (11) Porāṇa-ṭīkā on Khuddasikkhā, 61; 71.
- (12) Gatipakaraṇa, 65; 75.
- (13) Gūḷhattha ṭīkā, 63; 73.
- (14) Catubhāgaṭṭhakathāvivaraṇa, 75.
- (15) Catubhāṇavāra-aṭṭhakathā, 65; 75.
- (16) Caturārakkha-aṭṭhakathā, 65; 75.
- (17) Jinālamkāra-Navaṭīkā, 65; 75.
- (18) Jotana, 65; 75.
- (19) Ñeyyāsandati, 62; 72.
- (20) Ñeyyāsandati-ṭīkā, 62; 72.

- (21) Tathāgatuppatti, 62; 72
- (22) Thūpavaṁsa, 70.
- (23) Dasavatthu, 65; 75.
- (24) Dīpavaṁsa, 61; 70.
- (25) Dhammacakkasutta-nava aṭṭhaka-  
thā, 65; 75.
- (26) Dhammapadīpaka, 62; 72.
- (27) Dhammānusāraṇī, 62; 72.
- (28) Nalātadhātuvannaṇā, 62; 72.
- (29) Nirutti, 65; 75.
- (30) Nirutti-mañjūsā, 60; 70.
- (31) Nettipakaraṇagaṇḍhi, 62; 72.
- (32) Pañcagativannaṇā, 65; 75.
- (33) Pañcapakaraṇa-anuṭṭikā, 64; 75.
- (34) Paṭtipattisaṁgaha, 62; 72.
- (35) Paṭtisambhidāmaggaṭṭhakathāgaṇḍhi,  
61.
- (36) Paṭthamasambodhi, 65; 75.
- (37) Paramatthakathāvivaraṇa, 65; 75
- (38) Pasādajananī, 62; 72.
- (39) Pāṭimokkhavivaraṇa, 75.
- (40) Bālacittapabodhana, 65; 75.
- (41) Bālapabodhana-ṭṭikā, 65; 75.
- (42) Buddhaghosācariyanidāna, 65, 75
- (43) Bodhivaṁsa, 61; 70.
- (44) Bhummaniddesa, 65; 75.
- (45) Bhummasaṁgaha, 65; 75.
- (46) Mahādīpanī, 65; 75.
- (47) Mahāniruttisaṁkhepa, 60; 70.
- (48) Mahāpaccariya-aṭṭhakathā, 68.
- (49) Mahāvessantarajātaka-navaaṭṭha-  
kathā, 65; 75.
- (50) Mahāvessantarajātaka vivaraṇa, 65; 75
- (51) Mahāsārapakāsanī.
- (52) Milindapaṇha vannaṇā, 65; 75.
- (53) Mūlasikkhā-ṭṭikā, 61; 70.
- (54) Liṅgatthavivaraṇavinicchaya, 65; 75.

- (55) (3) *Linatthapakāsini*, 62; 72.
- (56) *Lokanīti*, 65; 75.
- (57) *Lokapaññatti*, 62; 72.
- (58) *Vibhattikathā*, 65; 75.
- (59) *Visuddhimagga-Cullaṭṭikā*, 62; 72.
- (60) *Visuddhimagga gaṇḍhi*, 62; 72.
- (61) *Sakkābhimata*, 65; 75.
- (62) *Saccasaṃkhepavivaraṇa*, 65; 75.
- (63) *Saddatthabhedacintā majjhima-ṭṭikā*,  
63; 73.
- (64) *Saddatthabhedacintā nava ṭṭikā*, 63; 73.
- (65) *Saddavutti-navaṭṭikā*, 65; 75.
- (66) *Saddavuttivivaraṇa*, 75.
- (67) *Saddhammapālinī*, 65; 75.
- (68) *Saddhammopāyana*, 65; 75.
- (69) *Samantapāsādikavivaraṇa*, 65; 75.
- (70) *Sāratthadīpanī* (2), 65; 75
- (71) *Sīhaḷavatthu*, 62; 72.
- (72) *Subodhālamkāra-navaṭṭikā*, 62; 72.
- (73) *Sumahāvatāra*, 62; 72.
- (74) *Sotappamālinī*, 62; 72.
- (75) *Hatthasāra*, 65; 75.

[In the British Museum Catalogues other works occur, having apparently the same subject-matter as some described in the Pāli list; but only those are referred to here whose titles correspond with the Gandhavamsa.]

## Persecution of the Buddhists in India.<sup>1</sup>

HUAN THSANG, in Book IV. of his travels (Julien l. 196; Beal l., 171), says that Mahirakula, King of Kashmīr, in his invasion of Gandhāra (which we may date approximately about 300 A.D.), overthrew the Buddhist Topes, destroyed the monasteries, and put to death six myriads of the population of that then Buddhist country; and Wong Pu, who wrote at the end of the seventh century, refers to the same events, when he says (Beal's "Catena," p. 139), "The end was the streams of the Sweti overflowing with blood."

Beal calls this a persecution. But the invasion of a country, however cruelly carried out, cannot rightly be so called. The murder and ruin attributed to the victor in this case were done after he had conquered and taken and killed his opponent, and annexed his kingdom. It was technically speaking his own subjects whom he slaughtered, and they were Buddhists. But the Rāja Tarangiṇī, which also describes the king as a monster, and says (I. 312) that he put to death three millions of people, says nothing about his motive being religious. On the contrary, his own ministers are described as Buddhists; and the account given, even if true in the main, is evidence not of persecution, but of fiendish cruelty. Possibly the man was mad; and when fuller accounts are accessible it may turn out that there was a persecu-

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<sup>1</sup> An abstract of this paper was read at the Paris Congress of Orientalists, 1897.

tion. On the facts before us we must conclude there was not.

The beautiful story of Puṇṇa (*Saṃyutta* IV. 61; *Divyāvadāna*, 38) shows only that the Sūna-parantakas were people likely to treat violently, and even to put to death the propagators of new doctrines. Their behaviour reminds us of the verse in the *Saddharma Puṇḍarīka* (X. 25)—

“Where clods, sticks, pikes, or abusive words and threats fall to the lot of the preacher, let him be patient, thinking of me.”

The victim himself might very likely call this persecution; but the historian will require a more strict use of the term.

We come perhaps nearer to this in the story told in the *Dāthāvansa* (*P.T.S.J.*, 1884, II. 94, and IV. 13) of the enmity stirred up in a Hindu monarch's heart by the Nigaṇṭha's statement that his neighbour Guhasīva, “reviling the gods, is worshipping the bone of a dead body.” When the monarch sent an army to bring the bone, his ambassador (and afterwards the king himself) is converted. But other enemies arise, and Guhasīva dies fighting for the relic (IV. 20), which is safely taken away to Ceylon. Even this, though it may amount to a religious war, is scarcely persecution.

Then we have the references to Śaśāṅka, King of Bengal, who is said by Huan Thsang (*Julien* 1. 349, 422; *Beal* 2. 42, 91) not only to have destroyed the Bo Tree and replaced the image of the Buddha by one of Maheśvara, but to have overthrown and destroyed the religion of Buddha, and dispersed the Order. But though he cannot have reigned very long before the time when the pilgrim was in India (see *J.R.A.S.*, 1893, p. 147), no details are given; however great Śaśāṅka's enmity to Buddhism may have been, we have no certainty that he actually persecuted the followers of that religion.

Then we have the account of Pushyamitra (described as the sixth in succession to Asoka and the last of the

Mauryas), as given in the Divyāvadāna, p. 433, 434. Here we come at last to what is represented as a veritable persecution. The king, it is said, not only determined to root out the religion of the Buddha, and destroyed the monasteries, but issued a proclamation that whoever should bring him the head of a *śramana* should receive one hundred Dināras, and began to slay the Arahats. But the author of that passage admits that the persecution soon stopped, and in the absence of any confirmation of the legend we may be allowed even here to reserve our judgment.

The passage is interesting as giving us a date, or at least a king's reign, after which the Divyāvadāna (or rather the Asokāvadāna in which the passage occurs, for the different Avadānas in the collection are of different dates) must have been put into its present shape.

Pushyamitra is supposed to have killed the last Maurya (whose army he commanded), and to have founded the Sunga dynasty in the second century B.C. ; but the only authority for this is the tradition preserved (with inconsistent details) in the Purāṇa lists of kings.<sup>1</sup> These are, in their present form, several centuries later than our text, with which they could be reconciled only by supposing that Pushyamitra claimed to be a Maurya. But if the claim be admitted, he was still not the last of them.

Finally, there is the account of the supposed persecution by Sudhanvan brought about, at the instigation of Kumāṛila Bhaṭṭa, in the first half of the eighth century. This is described in the first canto of the Śāṅkara Dig Vijaya ascribed to Mādhava; and also in the other Śāṅkara Vijaya ascribed to Ānandagiri. The king is there said to have issued a proclamation that he would put to death any servant of his who did not kill the Buddhists. Nothing is, however, said as to whether the proclama-

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<sup>1</sup> They are all given in Miss Duff's forthcoming "Indian Chronology," of which she has kindly allowed me to see the proofs. See also Lassen's "Ind. Alt.," 2. 271, 345.

tion did or did not remain a dead letter. No details whatever are added. No single instance of any Buddhist actually suffering in body is ever referred to. The order was to take effect from the Himālaya mountains down to Cape Comorin, which is palpably absurd. The statements occur in legendary poems written many centuries after the events referred to, and have all the appearance of mere rhetorical exaggeration. Of all the cases we have quoted this one seems to me to be the weakest, and to be only worthy of notice because it has been so often alluded to.<sup>1</sup>

The only other evidence I have been able to find is that of the state of the Buddhist monuments throughout India. Throughout the wide extent of that huge continent from Kabul down to Bengal, and southwards through the Dekkan to Ceylon, the Buddhist dāgabas and vihāras are in ruins. On excavating at Sarnath Major Kitto found so many signs of fire and deliberate destruction that he came to the conclusion that "all has been sacked and burnt, priests, temples, idols together, and this more than once."<sup>2</sup> And elsewhere, as I have myself witnessed in Ceylon, there are similar proofs of violence. But in the Ceylon case, where the chronicles give us fairly full accounts, it is clear that the Tamil invaders and destroyers were rather searching for treasure than seeking to destroy a rival religion, and the ordinary motives of vulgar warfare are sufficient to explain all their actions.<sup>3</sup> Religious animosity may have embittered the war, and played its part in the violence that followed after the victory won by overwhelming numbers. But

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<sup>1</sup> See Telang's *Mudrārākṣasa*, Intro., pp. xlvi.ii.-liii., and the *Journal of the Bombay Branch R.A.S.*, 1892, pp. 152-155. Wilson, *Dict.*, xix.; Colebrooke, *Essays*, 1. 323.

<sup>2</sup> Cunningham, *Arch. Reports* 1. 121-128.

<sup>3</sup> See especially Chapter 55, verse 21, and Chapter 80, verses 65-69.



this is not persecution. It is only reasonable to suppose that this case is a fair sample of what it was that really happened, wherever there was war and violence, in India proper also.

The Indian historians, however, give harrowing accounts of the brutality of the Muhammadans at Nālandā and elsewhere. At that ancient seat of learning they not only destroyed the buildings—without any military necessity—but burnt the books and murdered the unoffending students. It is impossible to deny in this case that religious rancour was as much to blame as mere ignorant savagery. And the signs of murder and arson at Sarnath are probably due to the same gentle hands.

There is nothing about persecution in the Pali Piṭakas. The murder of Moggallāna, at the instigation of Nigaṇṭhas, is described only in the “Dhammapada Commentary,” (pp. 298 and following; compare J. 1. 391), and then as a case of individual crime. The assault on Angulimāla (M. 2. 96) had no religious motive. The dislike and contempt expressed by the ascetic Māgandiya to his Brahmin friend against the Buddha because “he spies out our sūtras” (M. 1. 502), meets with no sympathy from the Brahmin, and the ascetic himself is represented as soon afterwards changing his attitude. The tone of the Pālī books is throughout appreciative of the Brahmins, the word Brahmin is always used as a title of honour, and there is always dignity and courtesy on both sides in the constant intercourse between Brahmins and members of the Order.

The later authorities I have quoted do not even allege anything at all approaching to the persecutions which the reforming Christians have had to suffer at the hands of the orthodox Church, or even to the semi-political persecutions of Christians by the Roman authorities. I need not go so far as to maintain that there is no truth at all underlying the legend about Pushyamitra. But the present text is corrupt, and even as it stands shows

that the author was grossly ignorant of all the details necessary to enable us to form a judgment. With that exception (whatever it shall turn out to amount to), the adherents of faiths logically so diametrically opposed lived side by side for a thousand years in profound peace. It is a phenomenon most striking to the Western historian, who will not refuse to recognise, as one continuing factor, the memory of the marvellous tolerance of the great Buddhist emperor Asoka. But this tolerance itself rests on anterior causes. It must be reckoned to the credit of the Indian people as a whole; and it is evidence of the wide spread, in the valley of the Ganges, during the centuries before Asoka, of a higher level of enlightenment and culture than has, I venture to think, been hitherto sufficiently recognised in the West.<sup>1</sup>

T. W. RHYS DAVIDS.

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<sup>1</sup> The Mahāvansa (p. 128) tells of the tolerance of the Tamil conqueror Elāra towards the beliefs of his Buddhist subjects, and (pp. 232-235) of proceedings taken by Buddhist kings against heretics of the same faith. See also Chapter 78.

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[Since the above was in type I understand that Sir John Ware Edgar came to a similar conclusion long ago in an article in the *Fortnightly Review*, vol. xxvii., 1880, p 821, which I am sorry I have not seen.]

## Note on some of the Titles used in the Bhabra Edict of Asoka.

IN relating how Soṇa Kūtikaṇṇa displayed before the Buddha his knowledge of the faith, the MSS. of the Divyāvadāna read that he recited in a clear voice the

“ Śāila-gāthā muni-gāthā arthavadgiyāni ca  
sūtrāni.”

The editors make the correction *arthavaggiyāni*, which is not much better.

Now the Piṭaka accounts of the same episode, preserved in the Vināya, vol. i. p. 194 foll., and in Udāna, 5, 6, say that he then intoned the *Aṭṭhaka-vaggikāni*, and the Udāna adds the number of them, sixteen. This is the number of the poems that are included in the *Aṭṭhaka-vagga*, Book IV. of the *Sutta Nipāta*. It is so called because each of the poems 2, 3, 4, and 5 of the chapter in question consists of eight verses, and is entitled an *Aṭṭhaka*, an octave. The *vagga* in which they come is thence called the *Aṭṭhaka-vagga* (the Book of the Eights<sup>1</sup>), and the sixteen poems in it are the *Aṭṭhakavaggikāni*, “belonging to the Book of the Eights.”

There can be but little doubt that the correct reading should be the corresponding word in Buddhist Sanskrit, *Aṣṭakavargiyāni*—an expression which could be easily misunderstood and corrupted by authors or reciters or copyists no longer familiar with the Piṭakas.

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<sup>1</sup> The singular occurs *Samyutta* 3. 12.

The preceding word, *muni gāthā*, is interesting as being the same as the expression used in Asoka's Bābhra Edict, in which seven passages from the Piṭakas are especially recommended by Asoka for study by members of the order and laymen alike. This ambiguous compound might be interpreted in two or three ways. The *Muni gāthā* naturally remind one of the Muni Sutta, No. 12 of the Sutta Nipāta, but the difference and ambiguity of the two titles, used on the one hand in the Edict, and on the other in the Pāli collection of poems, have prevented the suggestion being accepted as a certainty.

The recurrence of Asoka's expression in this context, where *the next* word undoubtedly refers to a portion of the Sutta Nipāta, would in any case strengthen the case for the proposed identification, first put forward doubtfully by Professor Oldenberg (Vin. I. p. xl). But when we find that *the preceding word also* refers, not only to the same collection, but to a single poem of it, the case is much strengthened.

Now the previous word is *Śailagāthā*, printed in the edition without a capital, as if it were not a name, and meant merely "stony verses," which scarcely gives a good sense. Can there be any doubt but that the verses said to have been recited in this connection are those of the Sela Sutta in the Sutta Nipāta, which might very naturally be called in Buddhist Sanskrit *Śailagāthā*? *Śaila* would then not mean "stony," but would be simply the Buddhist Sanskrit form of the name of the Brahmin Sela, the hero of the little story after whom the sutta has received its Pāli name of Sela Sutta. The editors in their note admit that the *Śailagāthā* "may possibly be the same as the Pāli Sela Sutta." I would submit that there can really be no such doubt, any more than there can be at *Divyāvadāna*, p. 35, where the name follows after *sthavira-gāthā*, certainly the same as the famous collection called *Thera-gāthā* in the Pāli Piṭakas. Throughout the episode the *Divyāvadāna* gives a recen-

sion more expanded than the Pāli, and in adding titles here the author has mentioned two other poems from the same collection as that mentioned in the Pāli. No other explanation gives any sense at all satisfactory Burnouf (Introduction, &c., p. 248) was compelled to render Śailagāthā and arthavadgīyāni sūtrāni by "stances relatives aux diverses sciences"<sup>1</sup> and by "Sutras renfermans des sections relatives aux intérêts temporels." But to accept unreservedly the explanation afforded by the Pāli titles gives a sense perfectly natural and appropriate.

And if Śailagāthā = Sela Sutta, then why not Muni-gāthā = Muni Sutta, in the Edict as it does here?

That Asoka should lay so much stress on this short poem is only in harmony with the tenor of the whole context in the Edict. For he is not referring at all to books. The expression he uses is dhamma-paliyāyāni = pariyaṃyā, which Senart renders "morceaux religieux" As pointed out in my Milinda (vol i. p. xxxviii), he is selecting seven *passages* only, just as a Christian emperor in a similar edict might have called upon his co-religionists to study and bear in mind the Psalm of the Good Shepherd, and the Sermon on the Mount, and the parable of the Prodigal Son, and other well-known and much-quoted passages.

The only one of Asoka's seven such passages hitherto identified with certainty is the Exhortation to Rāhula, beginning on the subject of falsehood, which is a short sutta called the Ambalaṭṭhika Rāhulovāda Sutta in Pāli, the text of which, first published by M. Senart, is now included in Trenckner's edition for the Pāli Text Society of the first volume of the Majjhima Nikāya. And now Professor Hardy has removed any doubts that may have remained as to the identification of Asoka's Anāgata-bhayāni with the passage bearing a similar title in

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<sup>1</sup> So he derives *śaila* from *śīla*. Can any other instance of this use of the word be quoted?

the *Anguttara* (as Oldenberg suggested *loc. cit.*), by the publication of the text in his edition of vol. iii. of that *Nikāya*.

It is perhaps worthy of notice that the three out of the seven passages thus now identified are taken from three different *Nikāyas* out of the five, so that, whether intentionally or not, the passages selected cover a wide range.

I take this opportunity of congratulating the friends of the Pāli Text Society on the fact that so able a scholar and so rapid a worker as Professor Edward Hardy has undertaken to fill the place left vacant by the deeply lamented death of Dr. Morris. He has been kind enough to send me Buddhaghosa's Commentary on the *Anāgata-bhayāni*, and I add the text of this commentary so that readers may be better able to judge what was the kind of extract from the Scriptures that Asoka specially delighted to honour.

It is sufficient here to state that twenty such *anāgata-bhayāni*, "Disasters to come," are referred to—ten arising from outside and threatening hermits in the woods; ten arising from within the order and threatening all its members.

The former ten are the danger of death from snakes, &c., from disease, from wild animals, from robbers, from wild men; and the danger that old age or disease, or a famine or too great crowds of men, or dissensions in the Order, may interrupt the recluse's progress. All these should be merely a ground for renewed and timely efforts.

The latter ten, on the other hand, should be guarded against and nipped in the bud. They are the danger of corruptions in doctrine and discipline from incompetent and untrained men among members of the Order and among pupils, from misunderstanding of the Scriptures, from a preference for those suttas that have literary charm over those of a deep and religious character, from laziness and luxury, and from striving after fine robes, or delicate food, or luxurious lodgings, or promiscuous company of two kinds.

We thus have four times five sections. And each one of the four is introduced by the phrase Pañc'imāṇī bhikkhāve anagātabhayāni. Neither the twenty suttas as a whole, nor any one of them, has any other specific title in Professor Hardy's edition.

The suttas in the *Anguttara* are very short, and have no titles in the work itself. When quoted elsewhere titles are often given them. Thus the first ten of these suttas are in the *Sutta Sangaha* collectively called the *Āraññikānāgatabhaya Sutta* (see Oldenberg *loc. cit.*) Judging from the nature of the contents of the two passages identified for certain, it is probable that the other ten are the *Anāgata-bhayāni* referred to by Asoka.

With reference to the suggestion made by Oldenberg and myself in 1881 ("Vinaya Texts," 3. 149)—that the *Upatissa-pasina* means the passage giving the story of *Sāriputta's* (that is *Upatissa's*) question to *Assaji* which led to his, *Upatissa's*, conversion—it is perhaps worth now adding :—

1. That the passage is of the right length.
2. That it is likely to have been chosen as containing the celebrated verse, "Ye dhammā hetuppabhavā," &c.<sup>1</sup>
3. That it is likely to have been chosen as being the story of the conversion of two men so famous as *Sāriputta* and *Moggallāna*.
4. That the name *Upatissa* is now known to have been much more familiarly known as the name of *Sāriputta* than was supposed. It occurs *M* 1. 250, *Sum.* 1. 41, *Buddhavaṃsa* 26. 18, *Thera Gāthā*, 998, *Peta Vatthu*, II. 2. 7.
5. A short passage of this kind even when called a *Sutta* in one place, can also be called a *Pañha* in another.

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<sup>1</sup> But this seems to Dr. Neumann, "Buddha's Reden," 1. p. 152, to be precisely a reason why it should *not* have been chosen, and he may be right. He would identify Asoka's passage with the *Ratha-vinīta Sutta* of the *Majjhima*.

So the Māgandiya Sutta of the Sutta Nipāta is referred to at S 3 12 as the Magandiya Pañha.

All this is not conclusive ; but it at least makes out a case which is worthy of consideration. Against it may be mentioned, as Hofrath Dr. Buhler pointed out to me, that Bunyiu Nanjio, in his Catalogue No. 1,152, gives the title of a Chinese tract, belonging to the Vinaya, and translated in the fourth century, which title he proposes to translate back into Sanskrit as Sāriputra-Pari-prcchā Sūtra. But Mr. Watters informs me that the original of this Chinese tract, whatever its title was, cannot have been known in Asoka's time, as it refers to the wholesale murders by Pushyamitra. I trust Mr Watters may be induced to give us a translation of the little book, which also discusses the origin of the eighteen schools of the older Buddhism.



## Text of Buddhaghosa's Commentary on the Anāgata-bhayāni.

Sattame araṇṇakenāti<sup>1</sup> araṇṇa-vāsinā.

Appattassāti asampattassa jhāna-vipassanā-magga-phala-ppabhedassa visesappattiya. Sesapadesu pi es' eva .  
nayo

So mama ssa antarāyo ti so maṃ jīvitantarāyo ca  
brahmacariyantarāyo ca, puthujana-kāle<sup>2</sup> kiriyaṃ  
karontassa saggantarāyo ca bhaveyya.

Handā ti vavassaggaṭṭhe nipāto.

Viriyaṃ ārabhāmīti duvidhaṃ pi viriyaṃ  
karomi.

Satthakā ti satthaṃ viya sandi-bandhacchedakā  
vātā.

Vālehi ti kakkhalehi.

Mānavehi ti corehi.

Katakammehi vā akatakammehi vā ti ettha  
corikaṃ katvā nikkhantā katakammā nāma, corikaṃ  
kātuṃ gacchantā akatakammā nāma. Tattha katakammā  
kammaassa nipphannattā sattānaṃ gala-lohitam gahe tvā  
devatānaṃ baḷiṃ karonti, akata-kammā eva no kammam  
nippajjissatīti pathamataram karonti. Idaṃ sandhāya  
te maṃ jīvitā voropeyyun ti vuttaṃ.

Vālā amanussā ti kakkhalā duṭṭhā yakkhādayo  
amannussā.

Aṭṭhame purā maṃ so dhammo āgacchatīti  
yāva so dhammo maṃ na upagacchatī tāv' ahaṃ,  
puretaraṃ eva viriyaṃ ārabhāmīti attho.

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<sup>1</sup> So MS.

<sup>2</sup> MS. kāla.

Rasaggā ti uttama-rasā ti.

Saṃsaṭṭhā vihārissantī ti pañca - vidhena  
saṃsaggena saṃsatthā viharissanti.

Sannidhi-kāra-paribhogan ti sannidhi-  
katassa paribhogam.

Oḷārikam pi nimittan ti ettha paṭhavim khaṇanto  
pi khaṇāhī ti āṇāpento pi paṭhaviyam oḷarikam nimittam  
karoti nāma, tiṇa-katṭha-sākhā-palāsam chindanto chedā-  
pento pi haritagge oḷārikam nimittam karoti nāma.  
Ājivatthāya pana vāpi-ādini gāhāpento phalāphalāni  
ocinanto vā vattabbam eva n'atthi. Imesu catusu suttesu  
satthārā sāsane vadḍhi ca parihāni kathitā ti tatiyo  
vaggo.

## Abbreviations of Titles of Pāli Books.

It is very desirable for dictionary work, and for notes to text, to have short abbreviations, on which all scholars shall agree, for the titles of Pāli books. The use of different abbreviations by different scholars causes confusion, and is a hindrance to memory. I. therefore venture to submit to my co-workers the following scheme. And I should be glad to receive, for publication as soon as possible, any suggestions upon it.

The principle adapted is that all Piṭaka texts should be designated, as far as possible, with one letter; and later texts with three letters. It is indeed impossible to adhere strictly to the one and the three. But it is possible to preserve a practical distinction of the kind, and to have all the most important and longest of the Piṭaka texts—those which are most often quoted—marked with a single letter that is easy for scholars to identify.

As it is also desirable to secure uniformity in the method of quotation, I have added a suggestion on this head for each case. The principle adopted is that the long books are quoted by volume and page of the *editio princeps*; the short books, if in verse, are quoted by verse; if in prose, by section, if in mixed prose and verse, by page, according to the divisions in the *editio princeps*.

1. PĪṬAKA TEXTS.

- 1 **A.** Aṅguttara (quoted by volume and page of the Morris-Hardy edition)
- 2 **Ap.** Apadāna\* (quoted by the page in Thig. A. where the extracts occur)
- 3 **It.** Itivuttaka (quoted by pages of Windisch's edition).
- 4 **Ud.** Udāna (quoted by page of Steinthal's edition)
- 5 **K. V.** Kathā Vatthu (quoted by page of Taylor's edition).
- 6 **Kh. P.** Khuddaka Pāṭha (quoted by canto and verse of Childers's edition).
- 7 **C.** Cariyā Piṭaka (quoted by page in Morris's edition).
- 8 **J.** Jātaka (the verses only, quoted by volume and page of Fausböll's edition).
- 9 **Thag.** Thera Gāthā (quoted by verses of Oldenberg's edition).
- 10 **Thig.** Therī Gāthā (quoted by verses in Pischel's edition).
- 11 **D.** Dīgha Nikāya (quoted by volume and page of the Rhys Davids - Carpenter edition).
- 12 **Dh. K.** Dhātu Kathā (quoted by chapter and of Gooneratne's edition).
- 13 **Dhp.** Dhammapada (quoted by number of verse in Fausböll's edition).
- 14 **Dh. S.** Dhamma Saṅgaṇī (quoted by section in Müller-Hess's edition).
- 15 **N.** Niddesa\* (quoted by page of Lanman's edition).
- 16 **P.** Paṭisambhidā\* quoted by page of Neumann's edition).
- 17 **Paṭ.** Paṭṭhāna.\*

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\* Not yet published.

- 18 **P. P.** Puggala Paññatti (quoted by page of Morris's edition).
- 19 **P. V.** Peta Vatthu (quoted by page of Minayeff's edition).
- 20 **B.** Buddhavaṃsa (quoted by canto and verse in Morris's edition).
- 21 **M.** Majjhima Nikāya (quoted by volume and page of the Trenckner—Chalmers' edition).
- 22 **Y.** Yamaka.\*
- 23 **V. or Vin.** Vinaya (quoted by volume and page of Oldenberg's edition)
- 24 **Vbh.** Vibhanga\* (quoted by page of Chalmers's edition).
- 25 **V. V.** Vimāna Vatthu (quoted by canto and verse of Gooneratne's edition).
- 26 **S.** Saṃyutta Nikāya (quoted by volume and page of Feer's edition).
- 27 **S. N.** Sutta Nipāta (verses quoted by number of verse, prose by pages in Fausbøll's edition).

## 2. LATER BOOKS

- Asl.** Attha Sālinī (quoted by page of Müller-Hess's edition).
- An. V.** Anāgata Vamsa (quoted by page of Minayeff's edition, J.P.T.S., 1886).
- Abh. S.** Abhidhammattha Saṅgaha (quoted by chapter and paragraph of Rhys Davids's edition, J.P.T.S., 1886).
- Kacc.** Kaccāyana's Sandhi-kappa (quoted by page of Senart's edition).
- K. V. A.** Kathā Vatthu Pakaraṇa Attha-kathā (quoted by page of Minayeff's edition, J.P.T.S., 1889).

- Khus.** Khudda Sikkhā (quoted by page of E. Müller's edition, J.P.T.S., 1883).
- G. V.** Gandha Vamsa (quoted by page of Mina-  
jeff's edition, J.P.T.S., 1886).
- Jāt.** Jātakattavannanā (the commentary  
only—not the verses, which are J.—quoted  
by volume and page of Fausböll's edition).
- Jin.** Jinālanakāra (quoted by page of Gray's  
edition).
- Thig. A.** Therīgāthā-atthakathā (quoted by page  
of E. Müller's edition).
- Thpv.** Thūpavansa.\*
- Dāth.** Dāthāvamsa (quoted by verse of Rhys  
Davids's edition, J.P.T.S., 1884).
- Dip.** Dīpavamsa (quoted by canto and verse of  
of Oldenberg's edition).
- Dhk. A.** Dhātu Kathā Atthakathā (quoted  
by page of Gooneratne's edition, appended  
to the text).
- Dhp. A.** Dhammapada-atthakathā (quoted by  
page of Fausböll's extracts, appended to the  
the text).
- Nett.** Netti Pakarana.\*
- Par. Dīp.** Paramattha Dīpanī. Parts 3 and 5  
quoted as Thig. A. and P.V.A.
- Pet.** Peṭakopadesa.\*
- Pgd.** Pañca-gati-dīpana (quoted by verse of  
Feer's edition in the J.P.T.S., 1884).
- P. V. A.** Peta-vatthu-atthakathā (quoted by  
page of Hardy's edition).
- Mah.** Mahāvamsa (quoted by chapter and verse of  
Turnour's edition).
- Mil.** Milinda-paṇho (quoted by page of Trench-  
ner's edition).
- Mūl.** Mūla-sikkhā (quoted by page of E. Müller's  
edition, J.P.T.S., 1883).

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\* Not yet published.

- Yog.** Y o g ā v a c a r a M a n u a l (quoted by page of Rhys Davids's edition).
- Sad. S.** S a d d h a m m a - s a n g a h a (quoted by page of Morris's edition in the J.P.T.S., 1890).
- San. K.** S a n d e s a - k a t h ā (quoted by page of Mina-  
yeff's edition, J.P.T.S., 1885).
- Sās.** S ā s a n a V a ṃ s a (quoted by page of Mrs.  
Bode's edition).
- Smp.** S a m a n t a - P ā s ā d i k ā (quoted by page of the  
extracts in Oldenberg's Vinaya, vol. iii.).
- Sum.** S u m a n g a l a - V i l ā s i n ī (quoted by volume  
and page of Rhys Davids' and Carpenter's  
edition).

## Further Note on Persecutions of Buddhists in India.

MRS. HODGSON writes that she finds a reference in her husband's handwriting to the extermination by violence of the Buddhists in India; and, at p. 99 of his "Languages, Literature, and Religion of Nepal and Tibet," he says "Furious bigots dispersed the sect, and attempted to destroy its records"; and at p. 48 a lama says, "Sankar Ācārya destroyed the worship of Buddha." (Compare also p. 12.)

That the general opinion of native scholars in Nepal is that there was such persecution appears sufficiently from the above, and from statements in the history of Nepal, drawn up by them, which Dr. Wright translated. We find an account there (p. 118) of Buddhists being put to death, confirmed at pp. 152, 153, and at p. 159.

Mr. Robert Sewell also points out incidentally in the J.R.A.S. for 1898, p. 208, that the Kerala Utpatti states that the Buddhists were driven out of Kerala by Kumārila Bhaṭṭa.

This opinion of native scholars in Nepal and South India is suggestive. But they adduce no evidence of historical value in support of it, and pending further information it does not seem to be any sufficient ground for altering the conclusion reached in the paper printed above.

The fact is that such vague, general statements, occurring in books written centuries after the events they refer to, and unsupported by details sufficient to



enable us to form any judgment as to what is really meant, are not evidence of persecution at all. They are only evidence of the belief of the persons making the statements. And this belief may easily have arisen from misunderstanding or exaggeration of accounts of what is not persecution, but only the victory, by argument or other means, of a rival faith.

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Hofrath Dr. Bühler, who has been kind enough to take interest in this question, and to express his general agreement with the conclusions reached above, has been good enough to send me the following interesting note on certain inscriptions from Western and Southern India, showing the survival and the treatment of Buddhists there after A.D. 800.‘

These inscriptions are as follows.—

“1. On a Torāṇa, found by Dr. Führer in Sānchi, published by me, ‘Epigraphia Indica,’ vol. ii., pp. 366 ff., with facsimile, date earlier than eleventh century.

“2. Two Kaṇheri inscriptions of A.D. 843–44 and 851, published by Kielhorn, ‘Indian Antiquary,’ xiii., 134 ff. (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 208, 404).

“3. The Dambal inscription of A.D. 1095, published by Fleet, ‘Indian Antiquary,’ x. 185, 273 (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 228, 452).

“4. The Miraj inscription of A.D. 1110, ‘Jour. Bo. Br. R.A.S.,’ xiii. 6 (comp. ‘Bombay Gazetteer,’ pt. ii., p. 228).

“You will see that the Kaṇheri establishment must have been flourishing during the ninth century. In A.D. 843–44 the monks received a grant for various necessities, *inter alia* for books, from an old *minister* of the Silāhāra feudatory of the Koṅkaṇ. If a minister made such a grant, it follows that Buddhism still had adherents among, or at least still was respected by, the official class. In A.D. 851 a *gomin* from Bengal settled in Kaṇheri and had new caves excavated, which were to serve for meditation. The

place seems to **have had** still its attractions and a certain reputation outside of Western India. The Dambal inscription, which records the building of two Vihāras in the Dharvād Collectorate and their endowment by certain merchants of the place, speaks for itself. But it may be noted that one of the Vihāras was erected outside of Dambal in Lokkagunḍi (Lakkunḍi), that hence there were more Buddhist communities than one in the Kāṇarā country, and that Buddhism still had a hold on the mercantile classes, just as in earlier times.

"The last inscription, which has been found a little further north, in one of the Southern Marāṭhā States, alleges that the chief of Kolhāpur had a tank excavated, and erected on its embankment a Śiva, a *Buddha*, and an Arhat, for whose worship he granted some land. Small temples with images on the embankments of tanks are very common in India, and there are cases in which they were numerous. Thus near Aṇhilvād-Pāṭan in Gujarāt Jayasimha-Siddharāja set up 1,000 Liṅgas around the Sahasraliṅga talāo. Usually the excavator of the tank sets up images of his iṣṭa devatā or his patron deity in which he believes. If Gaṇḍarāditya chose the deities of three sects, he indicates thereby that, like Aśoka, Khāravela of Kaliṅga, and Harṣa of Kanauj, he was a worshipper of all the creeds (sarvapaśaṇḍapūjako<sup>1</sup>) to which his subjects belonged. And the fact further indicates that Buddhism still existed in his territory. Buddhist ruins have been found near Kolhāpur, and it is very probable that Buddhist communities, descended from those of the Maurya and Andhra times, still survived in the beginning of the twelfth century.

"The number of these late Buddhist inscriptions is small. But it must be borne in mind that there are *none* at all from the times of the Kadambas (4th-6th centuries)

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<sup>1</sup> The expression sarvapaśaṇḍapūjako occurs in Khāravela's Hathigumphā inscription.

and of the Calukyās (6th–8th centuries), though the documents are fairly numerous.

“If you find that any of these remarks will serve your purposes, you are welcome to make use of them.”

Mr. Watters having informed me that in the Chinese work numbered 1,340 in Nanjio’s Catalogue (translated in 472 A.D.) there is an account of a real persecution of Buddhists by Mahirakula, King of Kashmir, in the course of which *Simha*, the 23rd so-called patriarch, was killed, I asked him to look the matter up. He has been kind enough to send me the following note as to the Chinese evidence.

“2, CLEVELAND ROAD, EALING.

“February 22, 1898.

“MY DEAR RHYS DAVIDS,—I have again read over the passages about Mihirakula slaying *Simha*. The accounts evidently indicate a persecution of Buddhism in that king’s realm, and *Simha* was only one of the victims. In one account the King obtains from the Abbot *Simha* statements to the effect that he was an arhat and had no regard for his body, whereupon the King cuts off his head. Milk shoots up from the severed trunk, and the King’s arm falls off. Even in accounts of Mihirakula, which do not mention the martyrdom of *Simha*, the King is always, I think, introduced as an enemy of Buddhism—the man who breaks the Buddha’s bowl and demolishes topes and *vihāras*, thus indirectly leading to irregularities in the lives of the *bhikshus*, who were left without head and house; he also slays *bhikshus*. One consideration helped to lead me to regard Mihirakula’s conduct as a persecution of people on account of their religion—he was a devoted adherent and supporter of another sect; he was the re-incarnation of Lotus-face, who had been an enthusiastic disciple of Pūrṇa, a great non-Buddhist teacher. But Mihirakula may have been at first a Buddhist, as the Kashmirians told the Chinese pilgrim, although I don’t see any mention of that in other books.

“I hope you will let me know if I can hunt up anything more. The tiny little scraplets of information one gets in the middle of a big book are very tantalising, but sometimes they are useful and interesting.

“Yours very truly,

“T. WATERS.”

[See also the remarks by Mr. Fleet, Mr. Beal, and Mr. Vincent Smith in the “Ind. Ant.,” 1886, 245 and foll., and 345 and foll.]

## List of the Piṭakas.

### THE VINAYA PIṬAKA.

NAME	PRINTED PAGES 8vo	ESTIMATED PAGES UNPRINTED.
1. The Sutta Vibhaṅga ...	617	None.
2. The Khandhakas—		
<i>a.</i> Mahāvagga ... ..	360	
<i>b.</i> Cullavagga ... ..	308 — 668	None.
3. The Parivāra ... ..	226	None.
	<u>1511</u>	

### THE SUTTA PIṬAKA.

4. The Dīgha Nikāya ... ..	261	600
5. The Majjhima Nikāya ... ..	524	550
6. The Saṃyutta Nikāya ... ..	1200	500
7. The Aṅguttara Nikāya ... ..	1015	1150
	<u>3000</u>	<u>2800</u>

### THE KHUDDAKA NIKĀYA.

8. The Khuddaka Pāṭha ... ..	10	None.
9. The Dhammapadas ... ..	40	None.
10. The Udānas ... ..	80	None.
11. The Iti-vuttakas ... ..	125	None.
12. The Sutta Nipāta ... ..	210	None.
13. The Vimāna Vatthu ... ..	84	None.
14. The Peta Vatthu ... ..	68	None.
15. The Thera Gāthā ... ..	115	None.
16. The Therī Gāthā ... ..	52	None.
17. The Jātakas ... ..	250	None.
18. The Niddesa ... ..	—	300

	NAME	PRINTED PAGES 8vo	ESTIMATED PAGES UNPRINTED.
19.	The Paṭisambhidā . . .	—	400
20.	The Apadānas . . .	—	400
21.	The Buddha Vaṃsa . . .	60	None.
22.	The Cariyā Piṭaka ...	30	None.
		<u>1124</u>	<u>1100</u>
THE ABHIDHAMMA PIṬAKA.			
23.	The Dhamma Saṅgaṇī . . .	264	None.
24.	The Vibhaṅga ...	—	500
25.	The Kathā Vatthu ...	628	None.
26.	The Puggala Paññatti ...	75	None.
27.	The Dhātu Kathā ...	122	None.
28.	The Yamakas ...	—	1400
29.	The Paṭṭhāna ..	—	600
		<u>1089</u>	<u>2500</u>
	TOTALS ...	<u>6724</u>	<u>6400</u>

# Issues of the Pāli Text Society.

## I. ARRANGEMENT BY YEARS.

1882	1888.
1. Journal.	1. Journal.
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#### ERRATUM.

Mrs. Bode desires me to say that in her *Index to the Gandhavamsa*, there is a misprint under the entry Potthaka. For Saddhātissa, *son of*, read Saddhātissa, *father of*.